

the Simple Future and the Jussive * Future. The forms of these are,

I. THE SIMPLE FUTURE.

Singular : I shall come. Thou wilt come. He will come.
Plural : We shall come. You will come. They will come.

II. THE JUSSIVE FUTURE.

Singular : I will come. Thou shalt come. He shall come.
Plural : We will come. You shall come. They shall come.

A. Of these forms, the Simple Future should be used as follows:—

1. To express future events which are doubtful: as,
Perhaps we shall call on you at four.
He will probably send his application to-morrow.
2. To express the feelings, since the feelings do not generally depend on an act of our will: as,
I shall be delighted if you come.
He will be greatly gratified by your letter.
3. To express necessary future events, which are not dependent on the will of the agent: as,
I shall be thirty years old at Christmas and my brother will be twenty-five.
4. To express future free acts of the agent; though in regard to the First person, good writers vary, using sometimes the one form of the future and sometimes the other. In the Second and Third persons the Simple future is used. As,
For this opinion we shall proceed to give our reasons.—*Macaulay*.
I shall do little more than indicate this.—*Trench*.
We will propose a very plain dilemma.—*Macaulay*.
I will not conclude this lecture without one further illustration.—
He will come to-morrow. [Trench.
You will reap your grain next week.
I hope they will be able to assist me soon.

In the third and fourth of the preceding examples, *will* is probably intended to indicate slightly stronger volition than *shall* would do.

B. The Jussive form of the Future should be used as follows:—

1. To express command, threat, or determinate purpose: as,
Thou shalt not steal.
He shall be charged with this offence before the magistrate.
We will not let this matter rest, but must have it investigated.

* From Latin *jubeo, jussum*, to order or command.

ENGLISH IDIOMS

AND HOW TO USE THEM

With an Appendix

EXPLAINING COMMON ALLUSIONS TO PERSONS AND
INCIDENTS MENTIONED IN THE BIBLE

A BOOK FOR STUDENTS IN THE EAST

BY

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If she [the ship] will only bear her canvas, we shall go clear.—*Cooper*.
We doubt greatly whether they will be read fifty years hence.—

Macaulay.

We will neither hang nor hurt thee if thou wilt take this letter safely.—*Kingsley*.

Will you let me know what intelligence you have of this poor child?—*Dickens*.

These poems will assuredly take high rank among the class to which they belong.—*Brit. Quart. Review*.

The candidate who shall distinguish himself the most in English shall receive an exhibition of thirty pounds per annum.—*London University Rules*.

Where shall we find more complete unity of action than in an army?—*Macaulay*.

Our readers will probably infer . . . that the book has disappointed us.—*Macaulay*.

We will take this opportunity of making a few remarks on an error which, &c.—*Macaulay*.

How small will that distress appear when we think over the history of the past forty years.—*Macaulay*.

"I cannot tell her anything about you that will not vex her."

"Well then say what will vex her least."—*Trollope*.

"Let us ask this man," said the Brahman, "what the creature is, and I will stand by what he shall say."—*Macaulay*.

We shall not, we hope, be suspected of a bigoted attachment to the doctrines and practices of past generations.—*Macaulay*.

One of those privileges we hold to be this, that such writers, when they happen to fail, shall not be subjected to severe discipline . . . but shall be gently reminded . . . that it is high time to wake.—*Macaulay*.

17. Should and Would.

These auxiliaries follow the rules for *shall* and *will*, of which they are the imperfect tense.

Should often conveys the idea of moral obligation, though scarcely so strongly as *ought*. (See Section 20.)

Apart from grammatical distinction, there are certain idiomatic usages of *shall*, *should*, and *would*.

I shall have to write an essay to-morrow—that is, I must write,
I am to write, I am obliged to write.

Should is used to express a hypothetical meaning, as in

I should be glad if you would come.

Should the worst come to the worst, means, if the worst which can happen should happen: as,

My means are nearly all spent, but if the worst should come to the worst, I can become a clerk and in that way earn a livelihood.

If war broke out between Persia and England, the Shah, fearing that the worst might come to the worst, would almost certainly seek the aid of Russia.

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51. High.

This adjective has considerable variety of application.

1. *High* means elevated, lofty, tall, raised up : as,

The castle has two high towers.

The sun is yet high,—that is, the sun is still a considerable distance from the setting.

The sun was high this morning when we started,—that is, had risen up a considerable way from the eastern horizon.

The Most High is a title applied to God, inasmuch as He is the supreme and absolute Sovereign.

2. *High* sometimes means very abstruse, difficult to comprehend : as,

Wisdom is too high for a fool.—*Eng. Bib.*

They went to hear and answer such high things.—*Shakespeare.*

Such knowledge is too wonderful for me ; it is high, I cannot attain unto it.—*Eng. Bib.*

3. *High* also means costly, of great price : as,

You bought these articles at too high a price.

A hundred and fifty rupees would be high for this horse.

4. *High* is used in the sense of arrogant, proud, boastful : as,

An high look and a proud heart . . . is sin.—*Eng. Bib.*

He holds his head high,—that is, he has a haughty appearance.

5. *High* also means great, distinguished, illustrious, remarkable. In this meaning it is applied to moral or intellectual eminence, or used regarding social standing or noble birth. Also, exceeding the common measure or degree, extreme.

He is a man of high attainments.

To get praise from this man is high honour.

Here is a man who though poor claims to be of high descent.

It is well to keep a high standard of moral excellence before men.

The highest standard of moral excellence ever set before men is found in Jesus Christ.

A *high altar*, is the principal altar in a church.

High antiquity, is remote antiquity : as,

These manuscripts contain chronicles of high antiquity.

In the expressions, *high admiral*, *high bailiff*, *high steward*, *high priest*, the word *high* means principal or chief. It has the same meaning in *High Court*, *High School*.

High fare, is rich food, luxurious living : as,

Solomon lived at ease and full of honour, wealth, high fare.—*Milton.*

High living, is living on rich, luxurious food and drink : as,

Gout is often brought on by high living.

High life, means aristocratic life, life among the upper classes : as,

A writer sprung from the humbler classes is almost sure to make egregious blunders in attempting to depict high life.

IN this book, the term 'Idiom' is used in a very wide sense. It is intended to include peculiar meanings of words and peculiar turns of expression which from long usage have become established in the English language. Hence it will readily be judged that it cannot pretend to be an exhaustive book.

The Appendix to this volume explains some of the common allusions to persons and incidents mentioned in the Bible. So far as the author is aware, the student has hitherto had no helps in this direction; and as Biblical allusions are frequent both in literature and in speeches, the few explanations given will, it is hoped, meet a want. The full Index at the end will be useful for minute reference.

This book is intended to assist teachers as well as students. Every teacher knows how important it is to have suitable text-books in the hands of his pupils. Material for numerous class exercises will be found in almost every chapter; and, without many such exercises thoroughly done, this volume will not be studied to full advantage.

If students do not become good English scholars, it is not for the want of books written professedly to help them. But all is not gold that glitters. In India many books are written to make the acquiring of English easy to students, and against several of these books a warning voice needs to be raised. Some of them are pieces of more or less clever patchwork; and the result, so far as the compilation is con-

A fair essay is an essay moderately good, not above mediocrity, not good enough to be plainly called a *good essay*.

One's fair fame is one's good name, or unblemished reputation.

A fair hand is writing which is easily read.

A fair mark is a mark free from obstacles, unobscured : as, of the apple on the boy's head Gessler says to Tell :

There's a fair mark for thy shaft—

There, try thy boasted archer craft.—*Baine*.

Fair play and foul play are opposites. In the former there is no cheating or underhand play ; in the latter there is. Fair means and foul means are also opposites.

Fair promise is ground or basis of favourable expectation : as, These fields give fair promise of a good harvest.

The fair sex, sometimes shortened to the fair, is a euphonious phrase applied to women generally. Men are the sterner sex. *Woman* is also sometimes spoken of as the weaker vessel.

Fair weather is cloudless, dry weather.

A fair weather friend is one who deserts you in difficulties.

A fair weather sailor is one who has never encountered a storm.

A fair wind is a favourable, propitious wind.

Fair words mean pleasing, courteous words.

A falling market. When prices are declining, there is said to be a falling market. Thus if the price of cotton is getting lower, cotton dealers often hold over their stock rather than sell in a falling market.

Falling sickness is a name applied by the common people to epilepsy, in which the patient sometimes falls down suddenly in a fit.

Family likeness is similarity of features of the face, such as is often observed in persons of the same family.

A family tree is a chart showing the genealogy of a family.

A fancy price is an unreasonably high price put upon an article.

Fast colours are colours in cotton or muslin which do not fade or wash out.

Fast living is living luxuriously, dissipated, devoted to pleasure.

A fast man is an extravagant man ; a spendthrift.

A fasting man is a man voluntarily abstaining from food.

A fatal blow is a blow causing death.

A fatigue party is a military term applied to a body of soldiers told off to do some duty in which they have no need to use arms.

The fell destroyer is an epithet applied to *death*.

Fellow citizens are citizens of the same city or kingdom.

A fellow creature is another human being.

Fellow feeling is sympathy.

Fellow labourers are persons working at the same work or in the same cause. School fellows are pupils attending the same school.

cerned, is little else than a jumble of literary scraps and ludicrous blunders. Yet books got up in this way sell in India because they are cheap ; the demand keeps up the supply ; and the average student, for the sake of saving a few annas, will buy a volume compiled by a student from his note books in preference to one written by the English Professor who has taught the compiler. In this deplorable state of matters, the wisest thing seems to be to give repeated warnings to those who study. All teachers of youth in the East should carefully warn their pupils and students against wasting their money and time and energies on books professing to teach idiomatic English which are written by men whose mother tongue is not English.

W. MCM.

"*Eng. Bib.*," used after some examples stands for "English Bible".

Lend,—any article that may be borrowed,—as money, a spade, an umbrella, a book ; assistance, lend a hand or a helping hand,—that is, assist ; lend one's name or support or influence to a project ; lend one's ear (= listen) to a discourse.

Light,—a fire, a candle, a torch, a match, a lamp, a conflagration, a bonfire ; light a room, light the streets of a town.

Load,—a ship, a boat, a cart ; any beast of burden, as a horse, a camel ; load the table with viands ; load one with presents ; load a gun = put a charge into the gun ; load the stomach with food = eat too much.

Lose,—any article of which one has had possession, as a glove, a pencil, a sheep, a rupee, a watch ; time, one's life ; caste, rank, favour with, credit, reputation, one's chance ; an appointment, one's position ; lose one's way,—that is, miss one's way, go astray ; lose ground,—that is, fall behind ; lose oneself or lose one's head, lose self-respect, self-control ; lose one's memory ; lose one's bearings ; lose one's reckoning,—that is, become flurried, confused, bewildered ; lose heart or courage,—that is, become discouraged ; lose one's case in a court of law ; lose sight of a thing ; lose a battle, lose men in a battle = by the men being killed ; lose a leg, as by amputation or by its being shot away ; lose an eye = lose the power and use of the eye by its being put out.

He lost his companion in the crowd.

Love,—any person ; a pet creature ; music, painting ; love one's own,—that is, one's own relations or possessions.

Love the Lord thy God with all thy heart.—*Eng. Bib.*

Thou shalt love thy neighbour as thyself.—*Eng. Bib.*

Make,—a speech, a proposal, a promise, a request, an assertion, a remark, a suggestion ; a fuss, a row, confusion, a noise, disturbance ; a will ; a record, a copy, a sketch, an outline ; a change, a complaint, a charge, an effort, an attempt, an experiment ; an engagement, an appointment ; a road, a railway, a canal, a journey, a voyage, one's escape ; a bargain, an offer, an objection ; a grimace, a grin ; interest, friends, progress ; make way,—that is, to advance ; make faces,—that is, grin ; make music, melody ; terms, peace ; make amends,—that is, give adequate compensation ; make short work of (*Ind.*) ; make game of, a fool of, fun of, light of ; make haste, speed ; make a rush for ; make an end of ; use of, a point of ; make hay, money,—that is, to earn, or acquire money ; make profit in trade ; make no difference, no doubt, no matter ; make choice of,—that is, choose ; make account of,—that is, regard, esteem ; make oath,—that is, swear according to the prescribed legal form ; make an allusion to ; make love to a person ; make ends meet (*Ind.*) ; make one's appearance,—that is, to appear, to present oneself ; make oneself agreeable or obnoxious ; make a name for oneself,—that is, acquire a reputation ; make one's mark ; make one happy, miserable ; make one acquainted with,—that is, cause him

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Fraught with. The enterprise is fraught with danger.

Free from restraint ; from care, danger, molestation.

Friendly to. He will not join in the undertaking, but he is friendly to it.

Fruitful in. A noble life, fruitful in kind deeds. Fruitful in expedients.

Fruitful in resources.

Full of. He started out full of hope. A bag full of sand. A man full of himself,—that is, vain, conceited, having a high opinion of himself.

Gifted with. He is not gifted with eloquence.

Given to, is to be devoted or addicted to. I am sorry to say this man is given to the use of opium. This youth is given to study. This fellow is given to empty vapouring and no one pays any heed to him.

Glad at, of. He that is glad at calamities shall not be unpunished.—

Eng. Bib. I am glad of an opportunity of obliging you.

Good at, for. He is good at Mathematics. The opening of the Suez Canal has been good for the commerce of India.

Grateful to a person, *for* a thing. He feels grateful to you for the kindly interest you have taken in him. Always be grateful for kindness.

Grown over with, is to be covered with a growth of. His garden is grown over with weeds.

Guilty of. He is adjudged guilty of manslaughter.

Hard of hearing : hard of heart.

Heedless of. He rushed on, heedless of consequences.

Held in. A man held in high esteem. This fellow is held in contempt by all who know him. Your horse does not like to be held in,—that is, to be restrained or held in check.

Hidden by, from. A cottage among the trees, hidden from view ; a flower hidden by leaves ; a toy hidden by a child.

Hopeful of. He is quite hopeful of success. He has begun the work of reform and is hopeful of accomplishing much.

Hostile to. I always thought him hostile to you.

Hurtful to. Immoral actions will be and ought to be hurtful to your good name.

Ignorant of. How can I appear ignorant of his doings ? No one should remain ignorant of the commands of God.

Ill of, with. The poor man is lying very ill of fever, or ill with fever.

Illustrative of. His lecture is meant to be illustrative of the way in which the telephone is used.

Imbued with. Let the minds of the young be imbued with the love of purity and truth.

Impatient at, for, of, under. Impatient at the unexpected delay. Impatient for the arrival of my friend. Impatient of restraint or control. Impatient under a yoke or burden.

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CHAPTER VIII.

IDIOMATIC PREPOSITIONAL PHRASES
AND ADVERBIAL PHRASES.

79. We now take a chapter on Idiomatic Prepositional Phrases and Adverbial Phrases. These two run into each other, many expressions which are prepositional in form being adverbial in meaning.

Prepositions form but a small class of words in English, but they enter so frequently into combination with other words that they help to make up many of the idiomatic expressions of the language. Many delicate shades of meaning are expressed by prepositions. For instance, when a man is out of debt, it is true to say of him that he is not in debt; and yet the expressions *not in debt* and *out of debt* are not exactly equivalent. To say that a man is *out of debt* implies that he has been in debt, but has now got rid of it; whereas to say that a man is *not in debt* implies nothing about his previous financial position: he may at some time have been in debt and have got rid of it, or he may never have been in debt at all.

Some of the English prepositions are simple words, as *at*, *by*, *from*, *to*, *with*; others are compounds, as *before*, *into*, *upon*, *without*; while a few were originally participles of verbs, as *concerning*, *during*, *pending*.

There are also several phrases which in composition serve the purpose of prepositions, as *on account of*, *in front of*, *at variance with*, *out of keeping with*. These phrase-prepositions are commonly made up of a preposition and a noun followed by another preposition.

A preposition attached to a verb often gives a new meaning to the verb: as, *get*, *get up*, *get on*; *laugh*, *laugh at*. These prepositional verbs we reserve for treatment in the next chapter. Several prepositional phrases moreover are found only with some part of the verb *to be*, and when joined to that verb give an expression which in reality is equivalent to a new verb. Such instances we shall consider in a separate chapter.

80. We now take ordinary prepositions and set before the student a number of idiomatic phrases of which they form an important part. As a general rule, no preposition but the one given can stand in the same collocation. For instance, in *He is at liberty to go*, we must not alter the preposition *at* into any other. Nor will it do to introduce a new word into a prepositional phrase while we seek to preserve the idiom and the same meaning. For instance, we cannot change *I have a*

ENGLISH IDIOMS

AND

HOW TO USE THEM.

CHAPTER I.

INTRODUCTORY. SOURCES OF THE ENGLISH LANGUAGE. ON THE STUDY OF ENGLISH IDIOMS GENERALLY.

1. Away in the dim ages of the past, a Japhetic people who called themselves *Aryans* dwelt in that part of the Asiatic continent which lies between the Caspian Sea and the Hindu-Kush Mountains. Their main settlement seems to have been on the banks of the river Oxus. As these people grew in numbers, they formed family cliques, parties, and clans; and time after time swarms went off from the parent hive to make new homes for themselves under other skies. Various tribes moved westward, slowly spread over Europe, formed separate kingdoms, advanced in knowledge, worked out social problems, built up philosophic systems, and at length yielded to the power of an Asiatic-born, westward-moving, conquering Christianity. Another portion of the great Aryan family went south-eastward, entered India, drove the aborigines to the hills, and settled down in the great plains of the country. Among this people, shut out from the rest of the world by the mountains and the sea, there grew up a division of labour which gradually crystallised into the caste system of the Hindus; elaborate schemes of religious philosophy were built up by sages; the trades were fenced round with religious sanctions, so that for a man to follow his father's calling was made a sacred duty, a thing to which he was born, and which, as his fate, he must perforce accept; great systems of idolatry sprang up under the magical hand of a subtle priesthood; learning was relegated to the Brahmans; as the generations went by, the enervating influences of the climate told more and more on bodily and mental vigour; the life of the country came to be a life of routine and not of progress; customs were kept because they were customs; thought

221. To kill two birds with one stone, is a colloquial phrase which is quite intelligible literally. Metaphorically it means, to accomplish two things at one stroke.

I had to go to Calcutta to meet a friend and while there I had my photograph taken; so that I killed two birds with the one stone.

222. To know full well, is to know perfectly, to be fully convinced. The phrase is used only when there is ample opportunity of getting full knowledge and when this full knowledge has not been properly turned to account.

You might have known full well that the flood would carry the bridge away.

223. Lead enters into some idioms.

To lead, or have, or bear, a charmed life, is said of one who passes through great dangers without receiving injury. The phrase is derived from the old notion that charms or spells or incantations could render one invulnerable in danger. This superstition is exploded; but the phrase remains.

King Arthur seemed to his followers to lead a charmed life.

Here is a nurse who has attended many cases of small-pox and yet never caught the infection; she has a charmed life.

In his numerous adventures and hairbreadth escapes hitherto, he has seemed to bear a charmed life.—*English Newspaper*.

To lead a person a dance, is deliberately to cause him more exertion than necessary.

To lead a person the life of a dog, is by fussy, irritating meddlesomeness to give him a miserable existence: as,

What with his drunken habits and his constant fault-finding and blundering, he led his family the life of a dog.

To be in leading strings, is to be a mere puppet in the hands of others,—originally said of a child learning to walk.

224. To learn by heart, is to learn thoroughly, to commit to memory. To learn by rote, is to learn words or sounds by frequent repetition, without attending to the meaning.

Learn Aristotle's rules by rote.—*Swift*.

He finds it easy to learn good English poetry by heart.

225. To leave the beaten track, is to travel by a route not commonly used. The phrase is also used metaphorically, chiefly of speakers and writers who discuss questions in ways not trite and common.

He left the beaten track of travellers, and visited a great many out-of-the-way places.

Previous writers have all discussed the question of sanitation in one way; this author leaves the beaten track and has given us a fresh and interesting book.

became stagnant and the energies torpid; and the dreamy haze which often overspreads the Indian landscape became a fit emblem of the listless mental life of the people.

2. Probably various dialects were used among the Aryans before their dispersion. But a living language grows with the lapse of time. The language or dialects brought to Europe from the original Aryan home grew in the course of ages into a number of languages, distinct from one another in many ways, yet showing kinship even in their separation, and bearing traces of a common ancestry. And among the Aryans who migrated to India, there also gradually rose up modifications of language; while the same thing occurred among those Aryans who remained nearer the original home, and who became the ancestors of the Persians.

All these facts have been made out, not by ordinary historical records, but rather through careful study of the various languages. Comparative Philology has shown beyond dispute that most of the languages of modern Europe, as well as Persian and Sanscrit, are traceable to a common source; and that this common source was a language which no longer exists as a language, but which was a tongue of the Aryans before their dispersion.

When we remember the parts of the world over which the Aryan languages spread, we understand why some should call these tongues *Indo-European* languages. Other names given to this great family of languages are *Indo-Germanic* and *Japhetic*; but it is now usual to call it the *Aryan* family.

We note in passing that a *Living Language* is one which is used in common speech; while a language which has ceased to be spoken but is found in writings of the past, is a *Dead Language*. Hindi and French are living languages, but Sanscrit and Latin are dead languages.

3. The divisions of a *Family* of languages are called *Stocks*, and the sub-classes of a stock are called *Branches*.

The great *Aryan Family* of languages is divided into the following Stocks:—

1. Sanscrit. 2. Persian. 3. Slavonic. 4. Keltic or Celtic.
5. Classical, called by some Pelasgic. 6. Teutonic.

The first two of these are Asiatic Stocks; the others are European. As for these several stocks,

1. **Sanscrit** is not now a living language, but from it many of the modern Indian dialects have sprung: as Hindi, Mah-rathi, Gujarati, Bengali, &c.

234. To live from hand to mouth, is to use up one's income as fast as it comes in. This is commonly said of poor people who spend all they earn as soon as it is earned, and therefore implies improvidence, want of prudent saving for a time of difficulty.

235. To let loose, is to set free what was bound. You let loose a chained dog, a muzzled hound, &c. The phrase is also sometimes used of passions.

He keeps his dog chained during the day, but lets him loose at night.
The angry passions of the mob were let loose against the miscreant and they wrecked his house.

To let loose the bloodhounds of war, is a vigorous expression, meaning, to set in motion the destructive forces of war.

236. To break loose, is to gain liberty by forcible means ; to escape from restraint or control :

No man should allow his passions to break loose.

If the lion breaks loose from his keepers, he will become very furious.

237. To lord it over, is to domineer, to act as a lord regarding. *It* in the phrase is impersonal.

The love of power is so strong in human nature, that when a man becomes popular he seeks to lord it over his fellows.

238. To lose one's head, is to lose calmness of mind, or cool balance of judgment : hence, to become excited and act rashly :

The colonel seemed to lose his head as we went into action, and as a consequence the regiment got greatly cut up.

To lose oneself, is to lose one's way, to get into a place where you do not know the way out :

I nearly lost myself in the jungle.

The lawyer lost himself in the middle of his case,—that is, he got so confused that he did not know how to proceed.

239. To meet one's engagements, is to pay one's debts as they become due, to meet or discharge one's obligations :

Being unable to meet his engagements, the merchant became bankrupt.

To meet half-way. This is said of two persons who hold two different opinions, but who by mutual concessions come to terms ; they are said to meet each other half-way, or one is said to meet the other half-way.

My view of what should be done differed widely from his, but I was willing to yield and meet him half-way ; he, however, was obstinate and would not yield a jot.

240. To mind one's own business, is to attend to one's own affairs without meddling with the concerns of others.

2. **Persian** includes the modern dialects of Persia.

3. The branches of the **Slavonic** stock belong to Eastern Europe, and include the dialects spoken in Russia, Poland, Servia, Bulgaria, and parts of Hungary and Bohemia.

4. The **Keltic** stock has two branches, *Gaelic*, *Kymric* or *Cambrian*. *Gaelic* includes Irish, Highland Scotch, and Manx—the dialect of the Isle of Man. *Kymric* includes Welsh—spoken in Wales; Cornish—formerly spoken in Cornwall, but a dead language since the sixteenth century; and Breton, which still lingers as a spoken language in the northern province of France called Brittany.

5. From the **Classical** stock sprang two branches, the *Hellenic* and the *Italian*. From these respectively came Classical Greek and Latin, both of which are now dead languages. From Classical Greek has come modern Greek, called also Romaic; and from Latin have sprung the Romance or Neo-Latin tongues—Italian, French, Spanish, and Portuguese.

6. The **Teutonic** stock has two branches, the *Scandinavian* and the *Gothic*. To the *Scandinavian* branch belong Icelandic, Swedish, Norwegian, and Danish. To the *Gothic* branch belongs Old High German, which is the parent of modern German; and Low German, from which have come Frisian, Dutch, Flemish, Saxon, and **English**. High German was spoken in the upland districts of South Germany, while Low German belonged to the lowlands of North Germany. As Morris says, "Luther ennobled the dialect he used in his beautiful translation of the Bible, and made the High German the literary language of all German-speaking people."

4. As for the other languages of the civilised world, they are divided by philologists between the *Semetic* family and the *Turanian* family.

To the *Semetic* or *Shemetic* family belong Hebrew, Phœnician, Syriac, Arabic, Maltese, Ethiopic, &c. It is a characteristic feature of the Semetic languages that they have roots formed of three consonants which remain unchanged in all relations, and that modifications of the meaning are expressed by changes of vowels only.

Under the head of *Turanian* are put several groups of languages: as the *Scythian* group, including Turkish, Hungarian, Finnish, Lappish, Mongolian; the *Dravidian* group, including Tamil, Telugu, Canarese, Japanese, and the dialects of North-Eastern Asia; the *Malaic* or *Malay-Polynesian* or *Oceanic* group, including the dialects of Malacca, Java,

To mind one's p's and q's, is to be punctiliously careful as to one's own behaviour. The phrase is used particularly when one is suspected and is being narrowly watched, and is in danger of being caught in a fault.

The Collector thinks he has reason to suspect his Chief Clerk of dishonesty, and if the Clerk do not mind his p's and q's, he will soon find himself without a situation.

241. To mount guard, is to take the position of a sentinel and do his duty. Also, **mount on guard.**

What times are little? To the sentinel

That hour is regal when he mounts on guard.—*Geo. Eliot.*

Fearing that an attempt would be made to break into the jail and rescue the prisoners, the officer ordered ten soldiers to mount guard with fixed bayonets.

242. To move heaven and earth to accomplish a purpose, is a hyperbolic expression, meaning, to use all and every means within one's reach to accomplish a purpose :

'He will' move heaven and earth to get evidence to convict his cousin of this theft.

243. To muster strong, or muster in force, is to assemble in large numbers :

The citizens of Bombay mustered in force to welcome the Viceroy.

244. To nip in the bud. If you nip a rosebud, you kill it. So the phrase means generally to destroy in the early stages of growth, to kill in infancy.

Diphtheria is a disease which nips many a life in the bud.

He seized the ringleaders and nipped the insurrection in the bud.

245. To occur to one: to strike one: to suggest itself to one, are equivalent.

It strikes me you should send for a doctor without delay.

Did the idea never suggest itself to you that this might be your long lost cousin?

It did not occur to me that the man was only playing a part.

246. To owe to oneself, has two meanings: (1) When a man accomplishes a result through his own unaided exertions, we say he owes it to himself that he has done this: (2) If a man is being reproached or blamed unjustly, he owes it to himself to mention any extenuating circumstances.

It was altogether owing to himself that James won the prize; he got little help in study from any one else.

You complain that all your friends deserted you. I owe it to myself to say that I tried hard to befriend you behind your back.

247. To pay one back in the same coin, or in his own coin, is to return like for like, to give tit for tat, to retaliate. The phrase is used of injuries, real or supposed.

He is revengeful and wishes to pay them back in their own coin.

Sumatra, &c. ; South African dialects ; also Chinese, Siamese, Burmese, Thibetan ; dialects of South America ; and a dialect called Basque, spoken in parts of Spain and France. Some philologists indeed refuse to call by the name of *family* the various groups of languages commonly set down as Turanian. Of the Turanian languages, Mr. Peile says, in his *Primer of Philology*, "These languages are not closely connected as a whole ; in fact they break up into distinct groups, which geographically at least are unconnected. . . . But they all agree in this principle, that they keep the essential part of each word, the root, uncorrupted, whilst the other syllables may suffer more or less of change ; and since these syllables can be added to or taken from the unchangeable core of the word, the languages are called *agglutinative*, that is, languages which 'glue' or join on their varying to their permanent elements. The great mass of the tribes which speak these languages are nomad tribes, which have never been formed in a lasting political whole, and have developed no literature. . . . The agglutinative languages are much too different to give any ground for at all believing that they all belong to the same family. They agree, as has been said, only in the general principle of forming their speech."

5. We now turn back from our general survey to trace further the sources of the English language.

We have seen that the English tongue belongs to the Teutonic stock of the great Aryan family of languages, and to the Low German branch of that stock. The English language is the language brought into Britain by bands of invading Teutons who came from the Lowlands of North-Western Germany. These Teutonic invaders began to come in A.D. 449, and for a hundred years afterwards they still kept coming. They found in Britain Keltic inhabitants, most of whom they drove to the mountainous parts of the island. Bede, the old English chronicler, says that these invaders were of three tribes—Jutes, Saxons, and Angles. Long before the Norman Conquest in 1066, these Teutonic tribes had become so welded together as a nationality that they called their adopted country *Ængla-land* or England, and their language *Ænglisc* or English. It would seem that they also for a time called themselves *Anglo-Saxons*.

English then is the language brought into Britain by these Teutonic invaders. It became the predominant language in South Britain as early as the middle of the sixth century of the

287. To slip through one's fingers, is colloquial for, to escape or be lost through carelessness and before one is aware. A man fails to seize a good opportunity and the chance slips through his fingers. A man comes easily into a large fortune and through bad management lets it slip through his fingers,—that is, he allows it to be frittered away.

To let a thing slide, is to allow it to pass unnoticed or unimproved, through negligence or indifference.

288. To sound a person, is to find out or ascertain his intentions or secret wishes. To take soundings at sea is to let down a lead into the water to find out the depth. This no doubt is the origin of the phrase.

I've sounded my Numidians man by man.—*Addison*.

Compare Shakespeare's "I'll break my staff, bury it certain fathoms in the earth, and, deeper than did ever plummet sound, I'll drown my book."

289. To sow broadcast, is to take seed handful by handful and scatter each handful widely by a single jerk of the hand. Figuratively, it means to scatter widely or without stint.

The emissaries of Don Carlos were sowing sedition broadcast in Spain.

290. To speak extempore, is to make a speech without premeditation ; or more commonly, to make a speech without having notes before you. Remember that *extempore* is a word of four syllables.

A large crowd gathered in a few minutes, and though the Missionary spoke *extempore*, he gave a fine address.

To speak for itself,—said of a work. When a work bears evidence on the face of it how it has been performed, it is said to speak for itself.

You come to test whether the bridge has been strongly built. You see how it sways with the force of the current. The work speaks for itself.

If you sincerely want to know whether the Bible is of Divine origin, or is a merely human production, take it, study it carefully and without prejudice, and I am persuaded you will become convinced that a voice higher than man's speaks in it. It carries its own evidence with it ; it speaks for itself to the open mind.

To speak well for, is to give good testimony regarding, to bear favourable testimony to. But when this phrase is used, it is most commonly a *fact* and not a *person* that is said to speak well for one.

The neatness of his penmanship and the accuracy of his English spoke well for him.

It spoke well for him that in the midst of great temptation he had never been known to taste strong drink.

Christian era. From that time till now it has undergone many changes, occasioned by its growth as a living language. It has adopted many words from other tongues, and many of its modes of expression have considerably altered. The language in its old form was rich in inflections, but most of the inflections have been dropped, and their function is now performed by prepositions and auxiliary verbs. So that Modern English is in reality a developed form of the language brought into Britain by the Saxons and Angles. At first sight there is no close similarity between the Old English and the language as now used; but Old English has grown into Modern English by gradual changes, and the successive stages of development are easily traceable in English literature.

6. The English of the period before the Norman Conquest has often had the name 'Anglo-Saxon' applied to it; but it is better called Old English, in order to indicate by the name the unbroken continuity of the language. English has been, perhaps the most plastic of all the European tongues—and we use the word 'plastic' in its active sense, which is indeed its proper signification—the most plastic, in that it has readily taken hold of and assimilated for its own purposes elements from other languages. The Angles and Saxons adopted from the Kelts some words to be found in Modern English. At and after the Norman Conquest there was a great influx of French words into English speech, for the language of the Normans was a dialect of French; and for a time the influence of the Normans was so overpowering that French threatened to become the literary language of England, and to degrade English to the rank of a *patois*. But the Saxons in England far outnumbered the Norman invaders, so that English still lived on the lips of the common people. Through the working of political causes, Normans and Saxons were drawn more closely together; wars with France engendered a dislike to everything French; Chaucer's writings gave a mighty impulse in favour of English; and in course of time the Old English language asserted its supremacy. But the English vocabulary had meantime been enriched by the addition of many French words. Norman French was but a debased form of Latin; so that the Norman invasion led to the introduction of many new words of Latin origin into the English tongue. Most of the words relating to feudalism, to war, to law, and to the chase, came into English through Norman French.

294. To steal a march, is to march in a covert way, to gain an advantage over another stealthily. For instance, two appointments are vacant; two persons resolve to go together at noon to-morrow to the gentleman who has them in his gift; but one of them without acquainting the other goes early in the morning and secures the better appointment of the two: he is said to steal a march on the other person.

295. To steer clear of, is to avoid. To steer is to direct the course of a ship by means of a helm. The helmsman endeavours to steer clear of rocks and shoals and every obstacle. The phrase is not confined to navigation, but has come to be used generally in the sense of, to avoid.

A man should if possible steer clear of money-lenders.

296. To stick at nothing. When a man will do anything, even though it be mean or false or otherwise bad, in order to accomplish his purpose, he is said to be one who will stick at nothing. The phrase implies readiness to stoop to baseness or deception to reach one's end.

Beware of Krishnalal; he is a man who will stick at nothing if he can only serve himself.

297. To stop short, is to stop suddenly when you are expected to go on, to stop without reaching the goal:

The sailor stopped short in the middle of his story.

Why did you stop short when so near the end of your journey?

To stop teeth, is to fill holes in decayed teeth as dentists do.

298. To strain every nerve, is to use one's utmost efforts:

He strained every nerve to get the post, but was unsuccessful.

It was only by straining every nerve that the sailors were able to keep the ship off the rocks.

To strain or stretch a point, is to make a special and often inconvenient effort; to go beyond what is usual.

299. To strike: to strike work: to go on strike. These are equivalent and mean, to cease work in order to compel an increase of wages or prevent a reduction of wages. Men who have struck work, are often said to be *out on strike*.

The mill-owner would neither shorten the hours of labour nor give an increase of wages, and so the factory hands struck work.

Rather than go on strike, workmen should submit to arbitration, provided their masters are willing to settle disputes peaceably.

To strike the iron while, or when, it is hot, is a phrase which figuratively means, to take advantage of an opportunity when it arises.

To strike oil, is to make a lucky hit. It was first used of finding oil wells in America.

When the study of the classical languages was revived in Europe in the sixteenth century—a revival of study which owed much to the invention of printing and to the Reformation—a great number of words from Latin and some from Greek were brought into English. Many of these new classical importations were in time discarded; nevertheless a great many remained to enrich the English tongue. Modern scientific terms are mainly derived from Greek. Moreover, the extensive intercourse which the English people have carried on with all parts of the world for the last three hundred years, has led to the adoption of several foreign words of miscellaneous origin.

English then is essentially a Teutonic language, which has been enriched in its growth by the addition of a very considerable Romance or Latin element, and by a small proportion of words from miscellaneous sources. The intermingling of Teutonic and Romance elements has given to English a greater power of expressing delicate shades of meaning than could be found in a language altogether Romance or altogether Teutonic.

7. The extent to which English has spread is truly marvellous. No other language, ancient or modern, has ever been so widely spoken. Dr. Adams says, "English is now spoken by about seventy millions of people. It is the general language of Great Britain and Ireland, the United States and British America, Australia, Van Dieman's Land, New Zealand, and South Africa. It is spoken in certain portions of the West Indies, and partially in India." Since Adams wrote, English has come into more general use. A recent computation places the number who speak it at a hundred millions. And an eminent German linguist, Grimm, in his work "On the Origin of Language," writes thus:—"English possesses a veritable power of expression such as perhaps never stood at the command of any other language of men. Its highly spiritual genius and wonderfully happy development and condition have resulted from a surprisingly intimate union of the two noblest languages in modern Europe, the Teutonic and the Romance. It is well-known in what relation these two stand to one another in the English tongue; the former supplying in far larger proportion the material groundwork, the latter the spiritual conceptions. In truth, the English language, which by no mere accident has produced and upborne the greatest and most predominant poet of modern times as distinguished from the ancient classical

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point out errors of method in the physical philosophers of his time : he as from a hill-top viewed the whole region of physical science so well as to map it out, but did not himself enter it.

As regards the comparison given above between Parnell and Moses, Parnell was the chief of a noisy band of Irish agitators. Murder and outrage followed the agitation. Parnell said nothing in condemnation of these, but continued to lead on the agitation. Hence Gladstone's accusation, that he stood up to spread the plague, not to stay it.

There is a book of the Bible called the Book of Psalms. The writer of many of the sacred songs of which it is composed was David, one of the kings of Israel ; he is the one generally styled the Psalmist. But Moses wrote the ninetyeth Psalm, and in that psalm we find the passage referred to above, in which the writer musing on human life and its duration says, " The days of our years are three score years and ten."

The history of Moses is given in the Bible in the books of *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*.

6. SAUL.

When an error is detected among the Liberal Statesmen, it is the usual device of Liberal orators to plunge into an historical description of the exploits of the Liberal party . . . and to ask, ' Is it possible that the party which has done such splendid things can ever lead you wrong?' Something of that kind appeared in the speech of that Saul among the prophets, Sir William Harcourt.—Speech of Lord Salisbury.

When the Israelites took possession of Palestine under Joshua, they were ruled for a time by chief magistrates called " Judges." In course of time, they longed to have a king like the nations round, and Saul was chosen as the first king of Israel. He was anointed king by the great Judge and prophet Samuel. But this anointing was in a measure private, and before Saul was introduced by Samuel to the people as their king, Saul mingled with a band of young prophets, and the Spirit of the Lord came upon him and he prophesied. It was regarded as an extraordinary thing to find Saul in such company : hence the question, which became a proverb in Israel, " Is Saul also among the prophets ? " The proverb was applied to one found in a position for which he was not fit, or to a man blossoming out in an unexpected way.

When the speech quoted above was delivered, Lord Salisbury was the leader of the Conservative party in Parliament. Sir W. Harcourt was Home Secretary under the Liberal Government then in power. These two statesmen had been antagonists for years.

7. DAVID.

The shepherd lad
Whose offspring on the throne of Judah sat
So many ages.—*Milton*.

Fancy brazen Goliath when little David stepped forward and claimed a meeting.—*Thackeray*.

poetry (I can, of course, only mean Shakespeare), may with all right be called a world-language; and, like the English people, appears destined hereafter to prevail with a sway more extensive even than its present over all the portions of the globe. For in wealth, good sense, and closeness of structure, no other of the languages at this day spoken deserves to be compared with it."

8. We have seen that the Sanscrit tongues of India and the English language belong to the Aryan family. But this only shows that the English people and the people of India are sprung from the one Aryan race. These long divided portions of the great Aryan family of men have met again, have met in India; and now side by side they work for the good of the country. As regards languages, the English are anxious to dig out for the public good the literary treasures that are hidden away in Sanscrit manuscripts, hidden away at present from most of the Hindus themselves; while on the other hand the youth of India are eager to learn the English tongue and to acquire facility in the correct use of it. No wonder that Indian students should wish to learn English; for most books found to be generally useful are written in English, and if any valuable book is written in another language, an English translation of it is sure to be speedily published. The English people want no monopoly of knowledge; the foreigner who learns the English tongue acquires a key which will open to him whatever is valuable in the literature of the world.

9. English has, as we have seen, drawn elements from many sources: hence its copiousness of vocabulary and its great power of expressing distinctions of meaning. It is particularly rich in idiomatic expressions. Under *Idiom* we include peculiar uses of particular words, and also particular phrases or turns of expression which, from long usage, have become stereotyped in English. A few examples will make our meaning plain.

English Idiom requires that a speaker should say, *He and I*, not *I and he*; as, *He and I walked into the garden*. An Indian student, following the idiom of his mother tongue, would say, *I and he walked into the garden*—an English sentence right in grammar but wrong in Idiom. English idiom requires that in such examples a speaker should refer to himself last.

When we say of a woman that *she has a tongue*, we seem to say something that does not give much information. But then this expression according to its common usage in English means

In the Old Testament if you listen to David's harp, you will hear as many hearse-like airs [= laments] as carols.—*Bacon's Essays*.

It is manifest that Guiteau [who assassinated President Garfield in 1881] is acting like king David in the city of Achish, king of Gath, when he feigned himself mad in their hands.—*London Daily News*.—[Said of Guiteau at the time of his trial.]

Well sung the Hebrew Psalmist, "If I take the wings of the morning and dwell in the uttermost parts of the universe, God is there."—*Carlyle*.

David was the second king of Israel: he succeeded Saul. He was a son of a citizen of Bethlehem called Jesse. In youth he was a 'shepherd lad' tending his father's flocks. Once when war broke out between the Israelites and a warlike tribe called the Philistines, the two armies met, and Goliath, a Philistine champion of gigantic stature, came forth, arrayed in a brass coat of mail, and challenged the Israelites under king Saul to give him a man to fight with him. The youthful David, who had come to bring food to his brothers in the army, heard the giant's taunts and went against him, taking only a sling and five stones; and with one of the stones he struck Goliath on the forehead and felled him to the ground, and rushing forward took Goliath's own sword and slew him. Whereupon the whole army of Israel were loud in their praises of David. This woke the envy of king Saul and he hated David. Afterwards it became plain to Saul that David would succeed him as king, and therefore Saul sought to kill him. David under this persecution fled to Achish, king of Gath, in the country of the Philistines: but the Philistines raised an outcry against him and he feigned himself mad to escape from them. After some years Saul was slain in battle with the Philistines and David became king. In the days of David's grandson Rehoboam, ten of the twelve tribes of Israel revolted and formed a new kingdom, but two tribes remained faithful to the kings of David's line. The larger kingdom was henceforth called the kingdom of Israel and the smaller the kingdom of Judah. Hence Milton, who is always scrupulously accurate in his Bible references, says that David's descendants sat for ages on the throne of Judah. In fact they sat on that throne during the whole time that Judah was a kingdom, and this continued over three centuries and a half. Besides being king, David was also the writer of many sacred songs or Psalms: Several of the Psalms in that book of the Bible known as the Book of Psalms were written by David. Hence he is styled "the sweet singer of Israel." The Psalms were sung to the notes of the harp: hence Bacon's way of putting the foregoing reference. David is the "Hebrew Psalmist" whom Carlyle quotes above.

The name David is the same as Daüd. The history of David is given in the Bible, in I *Samuel* xvi, and onward.

that the woman spoken of has a *scolding tongue*. The sentence, *she has a tongue*, is commonly equivalent to, *she is a scold*.

The phrase, *at the beginning of the world*, plainly means, *at the time the world was created*. But when we say of a man that *he is beginning the world*, it must strike a foreigner as strange that by this we intend to express the idea that he is now entering on an independent career in life; yet this is the meaning of the phrase according to its idiomatic usage in English.

Again, *on* and *upon* are commonly equivalents, and are often interchangeable. Thus we correctly say, either *He acted on my advice*, or *He acted upon my advice*; either, *Madras is on the sea coast*, or *Madras is upon the sea coast*. But though we can idiomatically say, *Carry on business*, we cannot say, *Carry upon business*; this last expression is meaningless.

Further, many English verbs derived from Latin are compounded of a Latin prefix and a Latin verb. Some of these verbs in English take a preposition after them in composition, while others do not. For example, *abstain* is from *abs* and *teneo*; and *contain* is from *con* and *teneo*. But *abstain* is followed by the preposition *from*, corresponding to the prefix *abs*, while *contain* takes no preposition after it: as,

Abstain from all appearance of evil.

This book contains much valuable information.

Many similar instances might be given. English idiom established by usage requires that some of these verbs from Latin should be followed by a preposition and others not; but no rule can be given showing which usage should be followed in regard to any particular verb.

Again, a native of India says, *I caught him by his shoulder*. This is grammatically faultless, but it offends against English idiom. Correct idiom requires, *I caught him by the shoulder*.

Again, it would not be easy to tell why we can say *make a journey*, and not *make a walk*, but must say, *take a walk*; or why we can say of one statute that it is a *dead letter*, but cannot say of another statute that it is a *living letter*; or why we speak of a bird flying as a bird *on the wing*, and yet must speak of a man walking as *on foot* and not *on the foot*; or why we say *take in hand*, and not *take in hands* or *take into hands*; or why we must say *stare one in the face* and not *stare at one's face*, or *stare one in his face*; or why we can say *set free* and *set at liberty*, but not *set at freedom*; or why while we speak of a farmer's implements, we must speak of a surgeon's instruments and a carpenter's tools; or why we *call in* a doctor, while we

Fallen is thy throne, O Israel;
 Where are the dews that fed thee
 On Etham's barren shore?
 That fire from heaven which led thee
 Now lights thy path no more.—*Moore.*

It is all a grim desert, this once fair world of his; and no pillar of cloud by day and no pillar of fire by night any longer guider the pilgrim.—*Carlyle.*

When the Israelites were led by Moses out of Egypt, the land of their bondage, they crossed the Red Sea, and entered that barren portion of Arabia which is commonly called the peninsula of Mount Sinai. Here they remained for forty years; sometimes they moved from one place to another as pilgrims and sometimes they rested for a long time in the same place. Their camp was very extensive and in the central portion of it the tabernacle was set up; this tabernacle was the holy place where the sacrifices were offered up to God and the other public acts of worship performed. Over the tabernacle rose a miraculous pillar of cloud, which spread as a great canopy high over the camp and thus shaded the people from the burning heat. At night the cloudy pillar gleamed as with fire. This pillar of cloud and fire was to the Israelites the sign or symbol that God was always in the midst of them: it was not their God, but it was the sign and token to them that God was with them. This pillar was miraculously kept in its position. When God meant the people to march forward, the pillar rose from above the tabernacle and moved slowly onward, and the people followed till the cloud stood still and then they encamped again.

The earliest reference in the Bible to this "awful guide" is in *Exodus* xiii. 20—22, and is as follows:—

"And they [the Israelites] took their journey from Succoth and encamped in Etham in the edge of the wilderness. And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

A longer and fuller reference is to be found in the Old Testament in *Numbers* ix. 15—23.

3. THE SCAPEGOAT.

It is a very easy thing for a Government to make a scapegoat and the world would have been delighted as it always is to find a victim. That was not the course we pursued, and it is one which I trust no British Government ever will pursue.—Speech of *Lord Beaconsfield* in Parliament.

A leading article in the *Daily Telegraph*, referring to certain persons convicted and punished for bribery at elections in Deal and Macclesfield, says that the Home Secretary, in whose power it was to grant release to the prisoners, might see his way "to temper justice with

employ a carpenter ; or why we must say *lay* a foundation, and not *set* or *put* or *place* a foundation ; or why we must say *live from hand to mouth*, and not *live from the hand to the mouth* ; or why we say *upside down* and not *downside up* ; or why when we can correctly say either *take hold of* or *lay hold of*, we can also say *take care of*, but not *lay care of* ; or why it must be *take care of* and not *keep care of* ; or why we must say that a tree *sheds* its leaves and a bird *casts* its feathers ; or why to do one a *good turn* should mean to do him a *kindness at an opportune time*. But long usage has fixed the idiomatic expression in each case, and from the idiom we may not swerve.

10. Idiomatic turns of expression are usually forcible, terse, and vivid ; the same meaning could be set forth in some other way, but not with equal force and brevity. It is the idiomatic part of a language that is the most difficult part for a foreigner to master. It adds to the difficulty that often no reason can now be given as to how or why a particular idiomatic phrase has assumed its present form. When the English turns of expression differ from those which set forth the same meaning in his own vernacular, the Indian student is liable to go astray. As a general rule an idiomatic phrase cannot be altered ; no other synonymous word can be substituted for any word in the phrase, and the arrangement of the words can rarely be modified ; any attempted change in the wording or collocation will commonly destroy the idiom and perhaps render the expression meaningless. Frequently an idiomatic expression omits several words by ellipsis ; but to fill in the words so omitted would destroy the idiom. Hence the Indian student must be careful to note the precise words that make up any idiom, and also the exact arrangement of those words.

11. Idiomatic expressions are to be found in the daily speech of English people rather than in elaborate, polished compositions. And in novels, newspaper articles, magazine literature, and books of travel, idiomatic turns of expression abound. The same may be said of the works of Defoe, Swift, Lamb, and others, whose writings draw largely on the Anglo-Saxon element of the language and but little upon the Classical. The present tendency in English literature is to develop a simple, vigorous, idiomatic style, and to get rid of stilted, high-flown composition. In learning English idioms, the student should carefully study good authors of the nineteenth century, such as Scott, Lamb, Dickens, Thackeray, Trollope, Kingsley, Froude, Freeman ; and among the older

This expression is derived from statements in the book of *Daniel*, chapter vi. Some of the princes of Babylon, plotting against Daniel, said to king Darius, "Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed." In the same chapter, certain things are said to be "according to the law of the Medes and Persians which altereth not."

9. THE SLAUGHTER OR MASSACRE OF THE INNOCENTS.

If Herod of Judea had got an order from the Sanhedrim or some legislative council, directing him to kill every child in Bethlehem whom he or his deputies suspected of being less than two years old, would that have sanctified the slaughter of the innocents?—Speech of an *American Judge*.

When a session of Parliament is drawing to a close, the Prime Minister is accustomed to announce what Bills which have been already presented to Parliament must be withdrawn because there is no time to carry them through all the stages of legislation. Such announcement of Bills to be withdrawn is commonly spoken of as "the massacre or slaughter of the innocents."

In the beginning of the New Testament history, Herod was titular king of the province of Judea, holding it under the Roman power. He was a cruel and bloodthirsty prince. It was announced to him that Jesus Christ, "the King of the Jews," was born in a village of Judea called Bethlehem. Herod in order to make sure of slaying the infant Jesus sent deputies who slew all male children in Bethlehem who were under two years of age. Jesus had shortly before this been taken from the village by His mother Mary, and Joseph. This horrible massacre of the little children is "the massacre of the innocents." The incident has furnished a subject for the painters. The story is told in *Matthew*, chapter ii.

The "Sanhedrim" was the chief council of the Jewish people.

10. LOAVES AND FISHES.

The established rule in English political life is, that the Judgeships are part of the loaves and fishes which are distributed, as they fall in, to distinguished and capable lawyers belonging to the party in power.—*Gladstone*.

The expression 'loaves and fishes' as here used is derived from an incident recorded in *Matthew*, chapter xiv. 15—21, where we are told that the Lord Jesus, with a few loaves and fishes, miraculously fed a multitude of five thousand men besides women and children. Many of the same people sought out Jesus the next day, and when He saw them He said, "Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." So that the expression 'loaves and fishes,' has come to be used for the emoluments of office, the substantial benefits that come to a man through the discharge of his official duties.

writers, Swift, Defoe, Addison, Goldsmith, and Bunyan. Some current Reviews and Magazines may also prove useful. We would say to the Indian student who wishes to acquire the habit of using English idioms correctly, 'Read much; note idiomatic peculiarities; commit idiomatic expressions to memory; compare passages in which the same idiomatic phrase occurs, and endeavour by translation into your own vernacular to find out the precise force and scope of the idiom. When opportunity occurs, listen to an educated Englishman speaking, and endeavour to catch up the exact expressions he uses. And write much, getting your compositions corrected if possible by an Englishman, and attend carefully to the corrections.' Perseverance in this course will in time give the student power in using English fluently and idiomatically.

12. We add a word of caution. While a good dictionary or a reliable book explaining English idioms will be a valuable help, a professed help in the shape of a book not trustworthy is worse than useless. Speaking solely in the interest of Indian students, we cannot but regret that they should be ready to take up and use, because they are cheap, books compiled from the notebooks of other Indian students professing to explain English idioms. Very often the explanation given is of an idiom only in the particular application in which it was used in the college class text-book, and it is hardly possible that a professor's full explanation could be taken down word for word by an ordinary student. As matters now stand Indian students greatly need to be warned against books which profess to interpret English idioms, and which have been compiled by men whose mother tongue is not English. We gladly acknowledge that many Indians have so learnt English as to be able to speak and write it well and fluently; yet it must be admitted that few Indian gentlemen could write an ordinary letter or essay without betraying some ignorance of English idiom. How then is it possible for an average student fresh from college, even with the help of his notes taken in college classes, to compile a book correctly explaining English idioms? It would be a happy day for Indian schools and colleges, if all the 'Handy Guides' and 'Interpreters' and 'Easy Manuals,' compiled by Indian students to explain English idioms, were gathered together and consumed in an immense bonfire—provided there was no aftermath.

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CHAPTER II.

CONTRACTION OF WORDS. INTERROGATIVES.

13. In English there are several recognised contractions of words which are used in conversation, and in compositions which reproduce conversational language. They abbreviate an expression by commonly omitting a letter—usually a vowel and sometimes a consonant—or by joining two words together. The word *not* is often abbreviated, and joined to the end of a short word, in the form *n't*, the whole being regarded as one word, as *don't* for *do not*. And there are other contractions which also have become current through long usage. The most common of these will be found below. The apostrophe represents one or more letters omitted.

can't	for cannot	she's	for she is, or she has
couldn't	„ could not	she'd	„ she would, or she had
daren't	„ dare not	shouldn't	„ should not
didn't	„ did not	that'll	„ that will
don't	„ do not	that's	„ that is
d'ye	„ do ye, or do you	there's	„ there is, or there has
e'en	„ even	they'd	„ they would, or they
e'er	„ ever		had
'em	„ them	they'll	„ they will
'gainst	„ against	they're	„ they are
hasn't	„ has not	they've	„ they have
he'd	„ he would, or he had	thou'lt	„ thou wilt
he'll	„ he will	thou'rt	„ thou art
here's	„ here is	'tis	„ it is
he's	„ he is, or he has	'twas	„ it was
I'd	„ I would, or I had	'twill	„ it will
I'm	„ I am	wasn't	„ was not
isn't	„ is not	we'd	„ we would, or we had
it'll	„ it will	we'll	„ we will
it's	„ it is, or it has	we're	„ we are
I've	„ I have	we've	„ we have
let's	„ let us	what's	„ what is
mayn't	„ may not	who'll	„ who will
mightn't	„ might not	who's	„ who is, or who has
needn't	„ need not	won't	„ will not
ne'er	„ never	you'd	„ you would, or you
o'clock	„ of the clock		had
o'er	„ over	you'll	„ you will
oughtn't	„ ought not	you're	„ you are
shan't	„ shall not	you've	„ you have

Of the foregoing *e'en*, *e'er*, *ne'er*, and *o'er* belong to poetry, the letter *v* being elided in each. *Ta'en* for *taken* and *'gainst* also belong to poetry. *D'ye* and *'em* are vulgar.

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14. Interrogative Forms. In interrogative sentences in English, the nominative commonly occupies a position different from that which it ordinarily has in declarative sentences. The verb *do* is often brought in as an auxiliary into interrogative sentences when the principal verb has no other auxiliary; and the nominative commonly stands between the auxiliary and the principal verb. The verb following the auxiliary *do* is of course in the infinitive mood. *Do*, as an auxiliary, is not used in interrogative sentences where the principal verb is *be*, *can*, *durst*, *have*, *may*, *must*, *ought*, *shall*, *will*.

There are also in English several interrogative words which mark questions: *as*, *who*, *which*, *what*, *when*, *where*, *why*, *how*, *whither*, *whence*, *whether*, *wherefore*.

A few examples of the different forms which interrogative sentences assume in English will help to guide the student to the correct idiom. Indian students frequently ask questions in a wrong way, because the idiom in their own vernacular is different. It will be noted from the examples that even into a sentence which has an interrogative pronoun or interrogative adverb, the auxiliary *do* is sometimes introduced.

1. Examples of questions marked by auxiliary verbs and the position of the nominative:

- Must I take all this luggage?
- Will you have a cup of tea?
- Can a doctor cure every disease?
- Can you not stay till to-morrow?
- Did you receive the letter I sent you?
- Should we not attend to God's commands?
- Do they hope to find the missing documents?
- Does the water leak out of the canal, and if so, where?
- Could you identify the man that you met yesterday on the road?

2. Examples of Interrogative sentences having the verb *be* either as a principal verb or as an auxiliary:—

- Are you leaving town?
- Are the biscuits spoiled?
- Am I not taller than James?
- What sort of rulers were the Moguls?
- Have you been ill, and are you better?
- How are you, and how is your father?
- Why is this man here? Is he a witness?
- Was William the Conqueror a Scandinavian?
- What is the matter with the child? Is it ill?
- Is this man a native of Poona or of Belgaum?
- Was there not a total eclipse of the sun last year?
- Is any man able perfectly to keep the commandments of God?
- Which of the two is the better student, Krishna or Rammohun?
- What were the characteristics of the Tudor Sovereigns of England?

3. Examples of questions marked by interrogative words:—

Who built your house ?
 What country is this ?
 Whose carriage did he ask for ?
 Where has he put my copy-book ?
 By whose authority was this done ?
 Which of the horses do you prefer ?
 When did the gardener prune the vine ?
 To whom will he give the appointment ?
 What kind of wood is this box made of ? or
 Of what kind of wood is this box made ?
 When was the Battle of Guzerat fought ?
 What do the Scriptures principally teach ?
 How is the boy getting on with his studies ?
 At what hour does the evening train arrive ?
 Why are you afraid of meeting your father ?
 Where is the new canal to be made and when ?
 How large should a school-house be for two hundred children ?
 Why does oil not mix with water when both are put into one vessel ?

Whence, whether, whither, and wherefore, are found as interrogative words in the English of a past period rather than in current English prose. Poetry, which often uses archaic forms, still retains *whence* and *whither* ; but in prose, instead of *whence*, its equivalent *where from* is now commonly used ; and instead of *whither*, its equivalent *where to*. But in such cases *where* and *from* usually stand apart in a sentence ; so also do *where* and *to*. We do not now in prose write,

Whence comes all this cavalcade ?
 Whence did this package of books come ?
 Whither did he go when he left Madras ?
 Whither have the released slaves been taken ?

But current idiomatic English would prefer the following:—

Where does all this cavalcade come from ?
 Where did this package of books come from ?
 Where did he go to when he left Madras ?
 Where have the released slaves been taken to ?

Whence, however, sometimes points to *cause* or *source*, and is then scarcely synonymous with *where from*. In such a case, instead of saying,

Whence are volcanic fires fed ?
 Whence arises the discontent of the people ?

current idiomatic English, not rhetorical, would prefer,

From what source are volcanic fires fed ?
 From what cause does the discontent of the people arise ?

4. **Dependent Interrogative Sentences.** Sometimes an interrogative expression is the dependent clause in a complex sentence. When a sentence is changed from the direct interrogatory form into a dependent interrogatory clause, the

nominative takes the same position as if the clause were a declarative sentence, and the auxiliary verb *do*, if brought into the direct form of the question, is omitted in the indirect or dependent question. A direct question takes the note of interrogation after it: a dependent interrogative clause does not. The following are examples:—

I cannot conceive how this trick is done.

The lawyer is unable to say when this case may come on.

I do not recollect whether he came on Friday or Saturday.

The boy went out an hour ago, but I do not know where he was going.

Some students, after having learnt the correct mode of putting direct questions in English, blunder over these indirect forms, and would write the above examples wrong, thus:—

I cannot conceive how is this trick done.

The lawyer is unable to say when may this case come on.

I do not recollect whether did he come on Friday or Saturday.

The boy went out an hour ago, but I do not know where was he going.

It must not be overlooked that a complex sentence which has a dependent interrogative clause may have a direct question as the principal clause. In such a case, the order of words in the dependent interrogation is the same as in a declarative sentence; but the note or mark of interrogation stands at the close of the whole sentence, because the direct question in the principal clause requires it: as,

Have you made up your mind what you will do?

Did the guard tell you why the train doesn't move on?

How is it you cannot tell me where you put my dictionary?

Did he give any reason why he did not keep his appointment?

Can you describe what it was that made King John grant the demands of the Barons at Runnymede?

5. In reply to a negative direct question, the answer "No" confirms the negative as correct; and the answer "Yes" reverses the negation in the question.

For example, in reply to the question, *Is India not a rich country?* the answer "Yes" means that India is a rich country; while the answer "No" confirms the negation of the question, and means that India is not a rich country.

So, in reply to *Are you not coming?* the answer "No" would mean *I am not coming*; while "Yes" would mean *I am coming*.

These examples will be sufficient to show the idiomatic force of a reply to a negative question.

In direct affirmative questions, there is no difficulty, and therefore no fear of blunders. In reply to such a question, "Yes" confirms the affirmation, and "No" negatives it.

CHAPTER III.

PARTICULAR WORDS AND PECULIAR IDIOMATIC
MEANINGS

15. An exhaustive list of words that might fairly be dealt with under the above heading, would be very long indeed ; and the author can do little more than call attention to those words and meanings which he has found presenting difficulty to Indian students whom he has taught. We first take Auxiliary Verbs, and begin with two of them which require to be carefully distinguished in usage.

16. Shall and Will.

These two auxiliary verbs occasion much perplexity to Indian students of English. We shall first consider them separately, and then bring them into contrast.

I. **Shall.** *Shall* originally meant "owe," and therefore expressed *obligation*. Hence, Chaucer, who died in 1400, says (we modernise his spelling),

"By the faith I shall to God."

In this example from old English, "shall" has the meaning of "owe." We have now to consider how the word "shall" is used in current standard English.

1. In regard to *shall* with the first person—*I shall, we shall*—the action expressed by the principal verb strictly arises through some influence beyond the speaker's will : as, *I shall suffer ; we shall see ; we shall be left to ourselves ; I shall not be admitted ; we shall not be disturbed here*. So that, as *shall* has originally the idea of obligation, *I shall go* ought strictly to mean that I am obliged to go, or that some external thing, independently of my will, influences me to go.

But *I shall, we shall*, have been softened down so as to express simple futurity, the idea of obligation being no longer noticeable : as,

We shall be glad to see your friend.

I shall have much pleasure in coming to hear his lecture.

2. *Shall*, with the second and third persons, usually conveys a promise, or threat, or command. If in these per- emphasis is laid on *shall*, the command is more positive, the promise or threat more certain.

Shall, therefore, with the second and third persons, is the word used in representing the highest form of authority or of general command.

Hence the form of the Divine commandments:—

Thou shalt not steal. Thou shalt not covet
Thou shalt not bear false witness against thy neighbour.
He that knoweth his Master's will and doeth it not, shall be beaten with many stripes.

So Acts of Parliament and other authoritative declarations use *shall*; as,

The Governor of Bombay for the time being shall be Chancellor of the said University.—*Act of Parliament*.

Whoever commits robbery shall be punished with rigorous imprisonment for a term which may extend to ten years, and shall also be liable to fine.—*Indian Penal Code*.

No student shall get credit for his attendance at lectures in the Faculty of Arts as a part of his College course, until he shall have matriculated.—*College Calendar*.

A judge sentencing a man to death says, "You shall be hanged by the neck, until you are dead," &c.

In the language of adoration, addressed to GOD, we use *shall*. The reason, no doubt, is that all right conceptions of GOD's perfection of sovereignty exclude the idea that He is controlled or restrained by fate or any outside power: as,

Thou shalt guide me with Thy counsel.
Thou art the same, and Thy years shall not fail.

II. *Will*. *Will* originally expresses wish, intention, resolution on the part of the person speaking or acting.

1. In current English, *I will go* indicates that the choice to go or not to go rests with me, and that of my own free will I decide to go. And if emphasis is put upon *will* in *I will go*, determination or fixed purpose is thereby expressed.

Expression of warning:—"Perhaps it is safer for you not to go into the town."

Reply expressing emphatic determination:—"I will go at all hazards."

Will with the first person—*I will, we will*—expresses the self-determination of the person acting.

If I can do you a service, I will.—*Kingsley*.
On the fourth day from this I will be back.—*Kingsley*.
O Lord my God, I will give thanks unto Thee.—*Eng. Bib*.
I will confess my transgressions unto the Lord.—*Eng. Bib*.
Among traitors I will not dwell.—*Kingsley*.
I will keep the papers safe for him.—*Sergeant*.
We will not have this man to reign over us.—*Eng. Bib*

But inasmuch as *I will* obtrudes one's own volition, considerations of politeness have led to the softening down of *I will* into *I shall*; so that *I shall* has come to be the common form of simple futurity when there is no object in calling attention to one's own wish or choice.

2. In the ordinary usage of *will* with the second and third persons, the idea of wish, purpose, or determination vanishes; so that *will* in the second or third person indicates simple futurity. As,

He will come at nightfall.

You will readily find the book.

They will not be able to do the work.

The crops will be abundant this year.

Complaints about taxation will never cease.—*Macaulay*.

III. The following may be regarded as a useful summary:

An old rule about *shall* and *will* was formulated by Wallis thus:—

"In the First person simply *Shall* foretells;

In *Will* a threat or else a promise dwells.

Shall in the Second and the Third does threat;

Will simply then foretells the future fate."

In the FIRST person,

Shall expresses a future event without regard to the wish or volition of the agent.

Will is used to express a promise, threat, or determination on the part of the agent.

In the SECOND and THIRD persons,

Shall is used to express a promise, threat, command, or resolve on the part of the agent.

Will is used to express the simple future without the agent's wish or volition.

The student will note that the rule for the Second and Third persons is the reverse of the rule for the First person.

There are three kinds of future action: (a) The Simple Future; (b) The Future of Obligation or Necessity; and (c) The Future of Volition or Determination. And there are but two Auxiliaries to express these three Futures. Out of this defect arises all the difficulty and confusion in the use of **SHALL** and **WILL**.

From the foregoing it will be seen that there are two forms of the Future Tense: 1. That which expresses the Simple Future without reference to the will of the agent; 2. That which expresses the Future of Special Volition, as in promise, threat, command, or resolve. These have been aptly called

2. To express promises which imply a special act of volition. This is the form used in prophecy. As,

If I can see to this business to-morrow, I will.
 I tell you, Pyrrhus : you the Romans shall subdue.
 All kings shall fall down before Him : all nations shall serve Him.—
Eng. Bib.

But the forms *I will, he shall, you shall*, obtrude the speaker's volition ; and so, when there is no particular reason for calling attention to the will of the speaker, the Jussive forms are often softened down into the Simple Future forms. An Inspector might correctly and politely write his order to a schoolmaster in this form,—

You will see that this roll is carefully kept.

IV. A few conclusions from the foregoing may here be set down :

1. From what has been stated, it follows that when the agent's will controls the action, he uses *will* when speaking of himself, and *shall* when speaking of others : as,

I will take care that your interests do not suffer.
 We will propose a very plain dilemma.—*Macaulay*.
 You shall leave the room,—that is, my determination is to make you leave the room.
 Not a penny shall you have : not one farthing more shall you get from me.—*Trollope*,—that is, I am determined not to give you any more money.
 They shall be dismissed,—that is, I am resolved to dismiss them, or to do my best to procure their dismissal.
 My house shall enable no one to defy the law.—*Trollope*,—that is, I am resolved that my house shall not be made a refuge by any one seeking to defy the law.

2. It also follows that when a speaker wants to express simple futurity, he uses *shall* of himself and *will* of others : as in the following :—

I shall come to your office at four o'clock.
 We shall have an eclipse of the sun in September.
 Pursue that notion and you will be in the dark presently.—*Southey*.
 Our rulers will best promote the improvement of the nation by strictly confining themselves to their own legitimate duties.—
Macaulay.

3. As Bain points out, *shall* and not *will* should be used in such expressions as the following :—

I will be much obliged to you for your patronage.
 I will be under the necessity of prosecuting him.
 We will be compelled to shut our shop.
 We will be at a loss to know what to do.
 We will be reproved for what we have done.

It must be plain to the student that in all these examples *will* is wrong: it ought to be *shall*.

4. It is also incorrect to say, *I will have much pleasure in going with you to the Exhibition*. This would mean that it requires an effort of my will to excite the pleasure, which obviously is not what is intended to be expressed. The expression should in all courtesy be, *I shall have much pleasure in going with you to the Exhibition*.

5. It follows from the above that it is wrong to say, *I will be dismissed*. The dismissal depends on the will of another. The expression ought to be, *I shall be dismissed*.

6. *Will I?* or *Will we?* is correct only when used as an exclamation, meaning, 'Do I wish it? Certainly I do.' 'Do we desire it? Of course we do.' But in ordinary interrogative sentences, *Will I?* *Will we?* are inadmissible: it ought to be *Shall I?* *Shall we?*

In questions with the Second person, if the latter is dependent on the volition of the person to whom the question is addressed, *will* should be used; but if the matter is independent of his volition, *shall* should be used, though some good writers here use *will*. As,

Will you be good enough to tell me, &c.

What age shall you be in July next?

Will you be surprised to hear that, &c.

In questions with the Third person, *will* is commonly used; except that if the question be put to a person with whom the deciding of the question rests, *shall* must be used. Thus we may say to a doctor, *How often shall the patient take the medicine?*

V. In the Dependent or Secondary clauses of complex sentences, *shall* is commonly used to express simple futurity in all the persons. If on the other hand *will* or determination is to be denoted, the verb *will* is used in all the persons. This is the general rule, but many apparent exceptions are to be found even in standard authors.

VI. Take now a few examples of *shall* and *will*.

What will a child learn sooner than a song?—*Pope*.

You shall sit alone whenever you like.—*Geo. Eliot*.

I will undertake that you shall see her.—*Hichens*.

He has promised that they shall not touch thee.—*Kingsley*.

Can you undertake that I shall leave the house.—*Trollope*.

We will drain our dearest veins, but they shall be free.—*Burns*.

Of my own accord I will not go without the money I ask.—*Trollope*.

If we stand by each other, we shall most likely beat them.—*Macaulay*.

Should is also used with the appearance of a hypothetical meaning, to soften down an assertive expression of opinion : as,

"Will the coolie be able to carry this box?" "I should think so," or, "I should say so,"—that is, "My opinion distinctly is that he will be able."

Would has an optative force very similar to *I wish*, except that no pronoun is expressed. When used with the past tense, it implies a strenuous desire which has not been and cannot now be fulfilled.

Would that the doctor had arrived before my brother became unconscious.

Would is used as an auxiliary to express the past tense of continuous action : as,

We would listen [= we used to listen] while he told us of his adventures.

Would fain have, means, would gladly have : as,

The child would fain live here always.

I would fain have thrown away the medicine, it was so nasty.

He would fain have stayed an hour to gather fruit, but had he done so he would have missed his train,—that is, the train he meant to go by.

18. May.

I. *May* has *might* in the past tense, but has no infinitive and no participles. It is used only as an auxiliary, and is followed by a verb in the infinitive mood without *to*.

i. *May* indicates that there is no physical or moral obstacle to an action. It is used therefore to denote contingency or possibility, as in the conversational phrase, *may be*, which means *perhaps* ; as,

May be he will come to-night.

A man may be rich and yet not be happy.

His statement may be true, though I can scarcely believe it.

The General might have been seen this morning riding into the city.

He may blunder without much chance of being detected.—

Macaulay.

Some blemishes may undoubtedly be detected in his character.—

Macaulay.

2. From this first application comes a second, in which *may* expresses permission : as,

You may use my pen if you like.

He may bring his box into my house.

"Sir, may I have leave of absence to-morrow?" "You may."

3. *May* is also used to express wish, whether of benediction, imprecation, or the like : as,

May curses fall on his villainous head.

May you have a prosperous voyage to England.

May the peace of God which passeth all understanding keep your heart and mind.

II. *May* and *Shall*. In asking questions, the difference between *may* and *shall* is to be noted. When I say to a person *May I read aloud?* I indicate that I wish to read aloud and that I ask his permission to do so. But if I say to him, *Shall I read aloud?* I seek to know whether he wishes me to read aloud, so that I, without considering any desire of my own, may do as he wishes. This distinction between *may* and *shall* in questions is often overlooked.

19. *Must*.

Must is a verb of incomplete predication; that is, it cannot stand alone as a predicate in a sentence, but requires with it another verb expressed or understood to constitute a complete predicate. It is therefore altogether an auxiliary verb. It has no variations of form to mark tense, number, or person. It takes after it a verb in the infinitive mood without *to*.

1. *Must* is used to denote physical or moral necessity; as,

Must one not eat to live? He must.

We must obey the laws of our country.

Every recruit must come up to a certain minimum standard of height.

2. *Must* is also used to denote fixed determination: as,

I must have my way in this matter.

Must you always be meddling with my affairs?

3. *Must* is also used to express moral certainty, to convey the idea that a thing cannot but be as stated. This application is akin to the first, but this use of *must* should have the attention of the student drawn to it: as,

The spirit within us must be immortal.

Most of those who fought at Alma [in 1854] must now be dead.

Life in a lighthouse on a barren rock must be very dreary.

I had no watch, but I judged from the height of the sun that it must have been nine o'clock when I crossed the river.

20. *Ought*.

This was formerly the regular past tense of *owe*; as,

This due obedience which they ought to the king.—*Tyndale*.

He said you ought twice a thousand pounds.—*Shakespeare* in *Henry VI*.

Hence what you *ought* to do is what is *owing* or *due* from you, what you should do, what it is your duty to do. It is in the sense of moral obligation that the word *ought* is now used. But it has become established in English as a present tense, and the past tense of *owe* is now the regular word *owed*. In the above examples, *ought* is used in the sense of *owed*, but such use of *ought* is now quite obsolete.

Ought, as a present tense, has no form for the past tense, but past time is expressed by joining the perfect infinitive to *ought*: as,

You ought to help him;—that is, It is your duty to help him.

You ought to have helped him;—that is, It *was* your duty to help him.

Other examples of the use of *ought* are,

You ought not to squander your money.

He ought to have remembered, &c.—*Sheil.*

He shall tell thee what thou oughtest to do.—*Eng. Bib.*

My brethren, these things ought not so to be.—*Eng. Bib.*

Ought therefore is similar in meaning to *should* when *should* expresses obligation. There is however a slight distinction. Strictly speaking, *should* expresses obligation of expediency or fitness; and *ought* expresses obligation of duty. But this distinction is not closely adhered to; so that it is correct to say, either

You should obey the laws; *or*

You ought to obey the laws.

You should always speak the truth; *or*

You ought always to speak the truth.

He should, *or* ought to, write a better hand than this if he wants the appointment.

The following direction also furnishes an example of what we are considering:—

It should be noted, *or* ought to be noted, that *should* in current English takes the infinitive without *to*, while *ought* requires *to* before the infinitive.

Formerly however *ought* was often followed by the infinitive without *to*. Shakespeare in *Julius Caesar* writes,

You ought not walk

Upon a labouring day without the sign

Of your profession.

21. Worth.

to happen.

Worth in the phrase *Woe worth the day!* which is found once in the English Bible and is also used by Scott in "The Lady of the Lake," is the present subjunctive of an old English verb *worþan*, meaning *to be*, *to become*, *to betide*. *Woe worth the day* then is equivalent to *Woe be to the day*, or *woe betide the day*. The noun after *worth* is the indirect object, and therefore in the dative case.

The examples commonly given are,

Woe worth the chase, woe worth the day

That cost thy life, my gallant grey!—*Scott.*

Woe worth the day!—*Eng. Bib.* (Ezekiel xxx. 2.)

The foregoing is a peculiar meaning of *worth*. The ordinary meaning is, *to be value for*; as,

This article is worth three rupees.

To reign is worth ambition.—Milton.

A merchant worth fifty thousand pounds.

is this worth while?—that is, worth spending time over.

In fact there are two verbs in English which have both come to be spelt and pronounced in the same way, *worth*.

Not worth a straw, a pin, a rush. When a man wants to disparage a thing and make it seem valueless, he says it is *not worth a rush*. Many other such phrases occur in conversational English: as, *Not worth a pin*, *Not worth three straws*, *Not worth a farthing*, *Not worth a button*, *Not worth a row of pins*, *Not worth a pinch of snuff*, *Not worth a fig*.

Similarly we have, *Not to care a rush for*, *Not to care a pin for*, *Not to care a button for*—that is, *not to regard as of more consequence than a rush, a pin*.

"A bird not worth a single rush."

England need not care a pin for all the bluster of Persia.

No doubt the King of Burmah has been relying upon his French supporters, and if he proceeds much further in his tyrannical courses, he will find that his calculation is not worth a rush.—

English Newspaper. (This was written before Burmah was annexed to the Indian Empire.)

22. Do.

This common verb is used in current English in a great variety of idiomatic connections. We consider it here as an auxiliary, and also as a substitutive verb. For *Do* in other relations consult the Index.

I. As an auxiliary *Do* is used in the present and past tenses, but has no compound tenses; and the verb following it is in the infinitive mood.

1. *Do* is used as an auxiliary in forming negative sentences. In poetic composition and in older English prose, a sentence is made negative by joining *not* to the verb: as, *My friend came not*. In modern prose this would be, *My friend did not come*. But *do* is not introduced into negative sentences when the principal verb is of a compound tense; nor is it joined in interrogative or negative sentences with the verbs *be*, *can*, *durst*, *have*, *may*, *must*, *ought*, *shall*, *will*. For example, the negative form of *There were four men in the carriage*, is *There were not four men in the carriage*, and not *There did not be four men in the carriage*. To make the usage clear by a corresponding example where *do* is brought in, we take this: The correct negative of *He went away at four o'clock*, is *He did not go away at four o'clock*.

The following illustrate the use of *do* as an auxiliary in forming negative sentences:—

Do not look out of the window.

This farmer does not till his fields well.

It did not occur to me that the man was merely acting a part.

2. *Do* as an auxiliary is commonly used, as we have already seen, in forming interrogative sentences: as,

What does he want?

Why do you prefer Tennyson to Shakespeare?

Did the Sepoy close the gate at the appointed hour?

Does he not know that Delhi was the capital of the Moguls?

3. *Do* as an auxiliary is often used for emphasis. Morris says that this idiomatic use of *do* and *did* to form emphatic tenses did not make its appearance in English till about the thirteenth century and did not become general before the fifteenth century. The following are common examples:—

Well, you do astonish me.

Do be quiet. Do have patience.

Now do go away. Do come and see me.

Here am I, for thou didst call me.—*Eng. Bib.*

This witness did say that he saw the robbery committed.

Sometimes *did* as an auxiliary emphasises past time, and is intended to indicate that while a certain state of things existed in past time, it no longer exists: as,

Why not try to solve the problem? I did try, but have given it up.

I did respect him once, but I have ceased to regard him with any esteem.

II. *Do* is often substituted for a principal verb or a statement previously expressed in the sentence, to avoid repetition of the same words. The proper sequence of tenses has to be observed in this. *Do* is as it were the pronominal verb. When *do* is substituted merely for the principal verb of the sentence, *do* might be treated as an auxiliary, the infinitive of that principal verb being understood after it. But this explanation is not satisfactory: it is unsuitable in many cases. It is better to regard *do* as a substitutive verb, and the student should see that he understands in every case what it is substituted for. This substitutive use of *do* gives a very useful and very common idiom in English, and the student should note instances of it and become familiar with it. The following exemplify this idiomatic substitutive use of *do*:—

He earns as much as you do.

You wrote a longer paper than I did.

I cannot write as quickly as he does.

Do they love their wives and work for them,
As husbands ought to do?—*English Song*.

I love you more than you do me.—*Shakespeare*.

"Shall I send you a few mangoes?" "Do, please."

"Do you like apples?" "No, but my brother does."

"Do you confess the bond?" "I do."—*Shakespeare*.

He slep [=, slept], no more than doth the nightingale.—*Chaucer*.

It was not the part of a real friend to say such cutting things as
he continually did.—*Trollope*.

I hear that you have extended your operations to the other
kingdom. I hope I have not been the means of inducing you
to do so.—*Trollope*.

23. Become.

The ordinary usage of this word is familiar; it implies
transition into some other state: as,

The iron is fast becoming hot.

By steady attention to business he has become a rich man.

Though He was rich, yet for your sakes He became poor.—*Eng. Bib.*

But *become* has also the meaning of the Latin *decet*, is
becoming to, is suitable to, is proper for, is seemly for: as,

Modesty becomes a woman.

This hat becomes him,—that is, fits him and suits him.

It becomes children to be respectful and obedient to their parents.

I have known persons so anxious to have their dress become them,
that, &c.—*Coleridge*.

To become of, means to be the end of, to happen to: as,

What is to become of the Indian factories?

As for Moses, we know not what is become of him.

The child is lost and no one knows what has become of it.

24. Call, Calling, Calls.

To call has sometimes the meaning of, to pay a visit.

I came to call,—that is, I came to pay a visit, or make a call.

I called at your house, but you were not in.

A ship is said to call at a port,—that is, stop for a short time
at the port and then proceed on her voyage.

To call names is to give abuse by applying opprobrious per-
sonal epithets.

To call a meeting is to invite people to meet together for a
specified business.

To call to order. When persons in a meeting or in a classroom
become unruly, the chairman or teacher calls them to order.

The noun *calling* is often used in the sense of *vocation*, and
the verb used with this is *follow*: as,

"What calling does this man follow?" "He is a carpenter."

The noun *calls* often means claims or demands: as,

He has many calls on his time.

The calls of justice demanded his punishment.

25. Clear.

This verb has some apt applications in idiomatic expressions.

To clear a hedge or fence, is to leap over it.

To clear ground, is to remove rubbish and weeds from it.

To clear the decks, is to remove obstructions on deck, to remove anything that is in the way.

To clear the course, is to prepare a racecourse for a race.

To clear the table, is to remove all articles from the table.

A judge gives orders to clear the court, that is,—to drive all the people out. This would imply a forcible ejection, as by the police.

To clear one's reputation, is to free one's good name from reproach or unjust imputation.

This merchant cleared Rs. 5,000 on his cotton exports last season,—that is, he made profits of that amount.

26. Draw.

Draw has various meanings in several such idiomatic expressions as the following:—

To draw the line, is to fix a limit.

To draw a tooth, is to extract a tooth.

To draw blood, is to cause blood to flow.

To draw or deduce a moral from a story.

To draw a deed, is to write out a deed in due form.

To draw a fowl, is to disembowel it, or eviscerate it.

To make a drawing, is to make a sketch with pen or pencil.

This lecture will draw a large audience,—that is, will attract, &c.

A rider draws rein,—that is, makes his horse stop by pulling the reins.

His pathetic story drew tears from the audience.

To draw a cheque, is to write the amount and names in a cheque and present it to the bank to get the money.

A drawing-board, a drawing pen, a drawing-room, a drawn game, a drawn battle, will be explained in Chapter IV.

To draw a person, or to draw a person out, is to cleverly elicit information from him which he might not wish to give. The first of these expressions is more colloquial than the second. As, In Parliament statements are often hazarded about the intentions of the Government in order to draw the responsible ministers,—that is, to get them to make a statement which will reveal their plans or intentions.

To draw a fox or a badger, is to force the creature to leave its cover or hiding-place that it may be hunted.

To draw a long bow, is to grossly exaggerate and even to lie. It is often used of one who describes himself as having encountered great difficulties or perilous adventures: as, This man is so prone to draw the long bow that I do not believe what he says till I get it corroborated.

"Draw it mild," you say to a man who is exaggerating, when you wish him to make his statement without exaggeration.

A ship draws twenty feet of water, means that the ship requires a depth of more than twenty feet of water to float in.

The chimney does not draw, means that for some reason there is not a sufficient upward current of air in the chimney to carry the smoke up.

27. Drive : Ride.

You *drive* in a conveyance of any kind. You *ride* on an animal, whether on horseback, mule-back, donkey-back, camel-back, elephant-back, or bullock-back. It is not correct to say that you *rode* round the camp in a two-horse carriage ; you should say you *drove*.

Let the student explain the following :—

Do you prefer a ride to a drive ?

As I *drove* to the town, I met two men riding out to see me.

When there is no animal particularised, to *ride* is commonly understood to mean, to go on horseback.

Both *drive* and *ride* are used in the present tense to express a thing habitually true : as,

He *drives* his carriage,—that is, he owns a carriage and uses it.

He *rides* a good horse,—that is, he keeps and uses a horse for riding and it is always a good one.

28. Fall.

It falls to you to divide the money,—that is, your part of the business is to divide the money.

Prices *fall*,—that is, become lower.

The wind *falls*,—that is, diminishes in force.

His countenance *fell*,—that is, he became abashed and ashamed.

To try a *fall*, is to try a bout at wrestling.

He is riding for a *fall*,—that is, he is pushing on so recklessly that he will meet a catastrophe.

I hope to come to see you next *fall*,—that is, in the next autumn : so called because the leaves then fall from the trees.

29. Fear : Hope.

Besides being used as equivalent to 'dread,' the verb *fear* is often used in the sense of, to expect something to arise or occur which is not desired ; to feel anxiety about a thing. *To be afraid* is used in the same way.

Hope is the opposite of this and means, to expect a thing to arise or occur which you desire. *To hope against hope*, is to expect a desired thing when all reasonable ground for expectation is gone.

I *fear* the floods have done much damage in the city,—that is, I expect to hear that the floods have done much damage and I wish it were otherwise.

I am afraid his health is fast failing him,—that is, my belief is his health is fast failing, and I wish it were not so.

He *hopes* to see you at the fair next week,—that is, to see you is his expectation and desire.

~~My poor~~ father will never be well, I *fear*.

I ~~expected~~ my brother here two hours ago : I *hope* he has ~~not~~ met no mishap on the way to detain him.

The nouns *fear* and *hope* have idiomatic meanings corresponding to the foregoing.

30. Get.

This verb has various idiomatic applications, and frequently takes a preposition or adverb after it, the two together forming a compound verb; of these we treat in Chapter IX. We here deal with some meanings of the simple verb.

1. *Get* means to procure, to obtain, to acquire by some means, to come into possession of:—as,

You cannot get admission here.

He could get no employment in Bombay.

Men get wealth by industry and economy.

He got a number of copper vessels at the auction.

His man should get a coach and go with her.—*Thackeray*.

How much better is it to get wisdom than gold.—*Eng. Bib.*

This was he whose womanly care of me got him the name of a woman.—*Lamb*,—that is, caused him to be jestingly called by a woman's name as a nickname.

2. *Get* means to receive, without implying effort on the part of the receiver: as,

Get a fever, get measles, get a fall, &c.

I got a long letter from Mohanlal yesterday.

They deserve the treatment they get.—*Thackeray*.

Information which he had got in the city.—*Thackeray*.

A wound . . . which he got in a desperate attempt . . . to defend his captain.—*Lamb*.

3. *Get* means to prevail upon, to induce, to persuade: as,

They have got my father to contribute. . .

Can you not get him to prolong his visit?

Get him to say his prayers.—*Shakespeare*.

4. *Get* means to cause to be, to *have*, in the causative sense of that verb: as,

Get these books sent off.

He will get the work done as fast as possible.

He ordered me to get ready three fuses.—*Defoe*. फुस

You should get this book bound in Russia leather.

You were never easy until you had got me married.—*Thackeray*.

Find out some way to get my money remitted to me from London.—*Defoe*.

5. *Get* means to learn, to commit to memory: as,

To get a lesson,—that is, to learn a lesson.

He has to get fifty lines of poetry by heart.

6. *Get* means to bring into a state or place: as,

I got the chest down to my raft.—*Defoe*.

These two things I got to my raft.—*Defoe*.

We got all safe on shore.—*Defoe*.

7. *Get* is also used intransitively in the sense of, to bring oneself into a state or condition, to become or come to be: as,

They have got safe to land.

I got on board the ship.—*Defoe*.

I wondered how I should get to shore with my goods.

I first got acquainted with the master of the ship.—*Defoe*.

The fence was so strong that nothing could get inside or over it.—*Defoe*.

Defoe makes Robinson Crusoe say when at sea, "If ever I get my foot upon dry land again," &c.

8. *Get* sometimes has the meaning of *become*, and expresses the idea of gradually coming or growing into a condition: as,

They got rich suddenly.—*Defoe*.

His chariot wheels got hot by driving fast.—*Coleridge*.

He gradually got accustomed to these impatient inquiries.—*Troll*.

They already have got to love her as a sister.—*Thackeray*.

I am glad to know that your father has got well,—that is, has—recovered from illness.

Get in idiomatic phrases is treated of in Chapter XII.

31. Leave and Left.

A somewhat peculiar meaning of *leave* is to bequeath, to give by will, to give as a legacy: as,

To leave a large legacy to a younger son.

Has his wife had a fortune left her?—*Thackeray*.

A man is said to leave a good name behind him when he dies,—that is, his good name, his good reputation remains after death.

The following exemplify particular meanings of left:

He has no strength left,—that is, His strength is quite exhausted, is quite gone.

He bought articles till he had no money left.

The trees which the hail hath left.—*Eng. Bib.*

A parcel is left till called for,—that is, It is to lie till called for.

32. Let.

Let has at least three meanings:—

1. It means, to allow. When used in this sense, it is usually followed by the infinitive mood without *to*.

The jailor let the prisoners escape.

Lady, kind lady, O let me go.—*Mrs. Hemans*.

2. Such phrases as *This house to let*, *This farm to let*, mean that the owner is willing to give the possession and use of the house or farm to a tenant for rent. These expressions are elliptical for *This house is to be let*, *This farm is to be let*.

To let a farm for a year; to let a room to lodgers.

3. *Let* in the sense of *hinder* is now obsolete: as,

Oftentimes I purposed to come unto you but was let hitherto.—*Eng. Bib.*

Certain phrases containing this verb may be explained:

To *let blood*, is to bleed, to cause blood to flow, as from a vein. To *let drive* or *let fly*, is to discharge with violence, as

an arrow or stone. To *let loose*, is to remove restraint from, to allow to wander at large. To *let a thing be*, is to leave it alone. To *let go*, is to permit to depart; to relinquish one's hold.

He always lets his dog loose at night.

Let me alone; I am finishing my essay.

Let me go with this letter to the post,—that is, allow me to take it to the post.

'Let go half the nuts, my boy,' that is,—relinquish hold of half the nuts.

The tendency of our verbs is to let go their strong preterites.—*Trench.*

33. Look.

This verb has two peculiar meanings.

1. *Look* sometimes means, to seem, to appear: as,
 The sky looks rainy. The sea looks very rough to-day.
 He looks every inch a king. The patient looks much better.
 The rainy days look dreary.—*Geo. Eliot.*
 I thought she looked charming all the evening.
 I am afraid it would look more like vanity than gratitude.—*Addiso*
 The traveller looked exhausted and asked to be allowed to retire early,—that is, to go to bed early.
2. *Look* also means to have a particular direction, to face: a
 This house looks to the south,—that is, the front of the house faces toward the south.
 The inner gate that looketh toward the north.—*Eng. Bib.*

34. Mark.

The exact meaning of this verb as signifying to single out and indicate, is admirably exemplified in the following:—

An ordinary clever and sensible seaman will be able to make his way ashore at most ports; yet he has only to speak a sentence of any language to be known for an illiterate person; so also the accent, or turn of expression of a single sentence, will at once mark a scholar.—*Ruskin.* 'A scholar' here means an educated, scholarly man.

35. Propose.

In certain collocations, the verb *propose*, when it stands without an accusative after it, means to propose marriage. It is the man only who *proposes*, not the woman. It is a common saying in England that ladies may propose in a leap year, but that is a saying not acted upon. A colloquial and slangish phrase for 'propose' in this sense is, to 'pop the question.' When a man has proposed to a woman and she has consented to become his wife, they both from that time to the time of their marriage are said to be *engaged*.

The young barrister went to the squire's house intending to propose to his daughter. During the evening he found an opportunity of conversing with her alone and proposed and was accepted, so that now they are engaged.

36. Run.

Run as a verb has several peculiar meanings.

To run on wheels, as a locomotive.

Ink runs [= spreads] on damp or porous paper ; a drop of oil runs [= spreads over and through] on paper or calico.

Colours run in washing,—that is, the colours of a printed material like calico become mixed when the material is washed.

Fire will run along a street of wooden houses,—that is, one house takes fire and speedily the next and then the next and so on.

Fire runs along a hedge.

A speaker runs from one topic to another,—that is, passes hastily and confusingly from.

This street runs [= stretches] east and west.

This poetry runs smoothly,—that is, it is so written that its rhythm is pleasing to the ear.

The letter ran as follows,—that is, its contents were as follows. The expression implies that the precise words used in the letter will now be quoted.

The sea ran high,—that is, swelled boisterously. So, the dispute ran high.

The mills are running full time,—that is, they are working full time.

The play ran [= was acted] for a hundred nights.

This bill has twenty days to run,—that is, it will be twenty days before payment of the bill can be claimed.

A coach runs [= plies back and forward] between these two towns. To run a hotel, a business, a private school, is to own it and keep it up.

To run a blockade, is to pass through and evade ships which beleaguer a fortress.

To run a needle into one's finger accidentally as in sewing.

To run riot, is to act or move without restraint or control.

Run as a noun has noteworthy meanings.

A sheep run, is a place set apart for sheep to graze.

The ship has made a good run [= a quick voyage].

This book has had a good run [= has been bought rapidly].

A run of good luck : a run in cricket.

A run is often used colloquially for a trip, an excursion : as, I hope to take a run to Simla.

A run on a bank, means a rush of people to the bank to get cash for the bank's promissory notes.

A run in music, is a succession of notes rapidly played or sung.

The common run of people are averse to new things,—that is, most of the people one meets.

This Geography is out of the common run,—that is, it has features not commonly found in books on geography.

37. Sink.

This verb is used in a variety of idiomatic expressions.

To sink a well, is to dig a well.

To sink a foundation, is to dig out the soil that the foundation may be laid.

The patient is sinking, means that the patient is getting worse, and is about to die.

One's spirits sink,—that is, become depressed.

The sun was sinking in the western sky.

He sank [= bent down] on one knee.

He sank into a gentle slumber.

A ship is said to be in a sinking condition when she is about to sink beneath the surface of the sea.

To sink an estate, is to squander the estate by reckless management, or to so encumber it with debt that it must be sold to pay the debt.

To sink money, is to invest it more or less permanently in an undertaking.

Sink or swim. A father pays off the debts of a spendthrift son and makes him a yearly allowance and tells him that with this sum he will leave him to sink or swim,—that is, to ruin himself by extravagance or to pay his way. The order of the words in this phrase must not be changed.

38. Take.

Take has some peculiar meanings which are worth nothing.

I take [= consider, regard, account] this to be right.

I took you for [= mistook you for] my cousin.

To take aim, is to aim as with a gun or bow.

To take the air, is to walk, drive, or ride in the open air.

To take airs to oneself, is to bear oneself proudly.

To take alarm, is to become alarmed.

To take a thing amiss, or take a thing ill, is to be offended at it: as, He took it ill that you spoke of his poverty. How foolish to take sound advice amiss because it is unpalatable.

To take breath, is to pause and rest for a little: as, The waggoner let his horses take breath before going up the hill.

To take care, is to be careful. To take care of, is to keep safe, to attend to, to look after. As, You say to a child using a knife, 'Take care and do not cut yourself.' This man has three horses to take care of.

To take a city, is to capture it.

To take effect, is to become effective. The medicine has taken effect. The firing soon took effect on the fortress.

To take fire, or catch fire, is to become ignited or inflamed.

To take flight, is to flee.

To take heart, or courage, is to gain confidence or courage:

Footsteps that . . . some forlorn and shipwrecked brother seeing, shall take heart again.—*Longfellow*.

To take horse, is to mount a horse and ride him.

To take the lead, is to lead, to take the leading place.

To take leave, is to bid farewell; also, to take the liberty of doing something.

To take a house, is to acquire possession of a house as a tenant paying rent for it.

To take offence or umbrage, is to be offended, to feel slighted, to show annoyance.

To take oath, is to swear solemnly as in a court of justice.

To take pains, is to use diligent effort and if necessary undergo trouble in order to accomplish a thing. A beginner sometimes wrongly says he will take much trouble to prepare his lessons.

He should say he will take great pains,—not, much pains.

To take a newspaper, is to receive it regularly and pay for it.
 To take a person prisoner, is to arrest him as a policeman might do.
 Where does this river take its rise?—that is, where is its source?
 To take root, is to begin to grow, to become established,—said of plants or principles.

To take shelter, is to enter a sheltered place.

To take sides, is to join one of two opposing parties.

To take stock, is to make an inventory of goods on hand. The phrase is also used colloquially for, to form an estimate of a person or a set of circumstances: as, Hindu merchants take stock at the *Devali*: Englishmen at the first of January. He came to me with a letter of introduction, and in a brief conversation, I took stock of the man.

To take thought, is to consider, to be solicitous.

To take a turn [= a walk] in the garden.

His affairs took an unexpected turn,—that is, became changed.

To take wing, is said of birds, and means, to begin to fly. Sometimes a rumour is said to take wing: as, The story took wing and was over the regiment in an hour.

To be taken with a thing, is to be charmed with it, to be captivated by it.

We have further examples in the following:

I have taken a bad cold and he has taken fever.

I took him for a stiff-necked, pompous fool.—*Trollope*.

A horse is said to take a fence,—that is, to leap over it readily.

He who cannot take a joke should not make one,—that is, he who cannot bear a joke against himself.

How much cloth will it take [= require] to make an overcoat?

Do you think this play will take?—that is, will please, will be acceptable, will meet with a good reception, will be popular?

This work will take time,—that is, will require time; and the phrase *take time* used absolutely in this way means, require considerable time.

What took him to Madras?—that is, what object had he in going to Madras? what was his business or motive in going to Madras?

This verb *take* is used in many other idiomatic connections. Consult *Index* for other examples.

Take is occasionally used as a noun. It means the quantity caught, as of fish, at one haul or cruise.

39. Touch.

The ordinary signification of this verb is simple. It also means, to affect the feelings, to move the sensibilities: as,

Touched with the feeling of our infirmities.—*Eng. Bib.*

Serious evils of this kind touched the noblest part of his [Fawcett's] nature.—*Leslie Stephen*.

Further peculiar meanings are exemplified in

The food was nicely prepared, but the invalid would not touch [= eat] anything.

A ship is said to **touch bottom** when it gets into shallow water and its keel comes into contact with the ground. The phrase is also used metaphorically. When a man has been in adversity for some time and begins to prosper, he is said to have been in low water and to have touched bottom: that is, he will not sink lower but will henceforth rise, his worst days of adversity are past and gone.

Touch has also the meaning of meddle or interfere with: as.

Don't touch my papers!

I have not touched the mangoes.

Touch also sometimes means to add a slight or delicate stroke with a brush or pencil, as to a picture.

40. Turn.

The ordinary applications of this verb are well known, but it has some peculiar meanings, one of them being *to become, to change into* (used intransitively); as,

Water by freezing turns to ice.

This man has turned Mohammedan.

The milk will speedily turn sour.

His hair has quickly turned gray.

She turned pale at the sight of the tiger.

Wood when allowed to remain in certain water turns to stone.

If I could get licence to settle there, I would turn planter.—*De foe.*

Other meanings appear in the following:

In his difficulties he does not know where to turn [= where to have recourse to].

To turn in joinery, is to shape articles with a lathe.

He is turned fifty, means, He has passed his fiftieth year.

The success of the campaign turns on [= hinges on, depends on], the impending battle.

Turn as a noun occurs in phrases:

A turn [= a walk] in the park.

At every turn, means constantly, at every moment.

The pupils must answer in turn,—that is, one after another, each in his order.

Turn and turn about, means the same as *in turn*.

To do one a good turn, is to do him a kindness at an opportune time. To do one an ill turn, is to do him an injury. As, if you

withdraw your application in favour of mine, you will do me a good turn.

41. Used.

Used = *was accustomed to, was able to*, followed by the infinitive, is the past tense of an obsolete verb. The *s* in the word with this meaning is sharp. This word therefore must not be confused with the past tense of *use* = employ. The letter *s* in *used* = employed, is flat in sound like *z*.

Many other pretty sights he used to show me.—*Lamb*

There was a great *Book of Martyrs* in which I used to read.—*Lamb*.

You never used to speak of him except to praise him.—*Leisure Hour*.

42. Some Neuter Verbs.

Some verbs commonly transitive are also used with an intransitive or passive meaning: as,

The kettle boils. This house is to let.
 The chimney draws well. This cake eats beautifully.
 Who is to blame for this mishap?
 The stars are showing [= appear] to-night.
 The bridge is building,—that is, is being built.
 Your horse sold badly,—that is, was sold at a low price.
 [The old worn book] showed it had been much read.—*Lamb*,—
 that is, bore evident marks of having been much used.

43. Brass.

This word is metaphorically used in colloquial language for impudence, overweening self-confidence, bumptiousness.
A brazen-faced fellow, means an excessively impudent fellow, one who can scarcely be put to shame.

This young man's educational attainments are sufficient for the post, but he has too much brass in his face for Mr.
 Money is sometimes colloquially and vulgarly called brass.

44. Fellows.

Two separate articles making a pair, and matching each other are said to be *fellows*. The word in this sense is as a general rule applied only to boots, shoes, gloves, stockings: as,
 Two shoes that were not fellows.—*Dejoe*.

45. Habit.

Various verbs are idiomatically used with this noun:

He has acquired the nasty habit of chewing tobacco.
 You should not indulge yourself in the habit of lying late in bed.
 You must get into the habit of looking intensely at words.—*Ruskin*.
 In order to deal with words, this is the habit you must form.—*Ruskin*.
 My horse has a habit of kicking when a stranger comes near him.
 Walk erect, else the habit of holding your head down as you walk will grow upon you.
 It is not easy to break off a bad habit: most men when they get into a habit keep to it.
 An act often repeated, especially if it be agreeable, speedily grows into a habit.

A lady's habit, means her riding dress.

46. Opportunity.

Several verbs are used with this word. An opportunity arises, happens, occurs, takes place. We give, afford, take, embrace, seize, or seize on, an opportunity; we watch an opportunity and avail ourselves of an opportunity.

Give me an opportunity of showing what I can do.

He afforded me an opportunity of stating my grievance.

Being in Calcutta lately, I availed myself of the opportunity to visit the Exhibition.

47. The World.

This term is often used in the sense of, people generally. So that the opinion of the world means the general or common opinion of men.

His remarks were few and made only to his familiar friends ; but they were such as the world might have heard with veneration.
—*Mackenzie*.

There are certain interests which the world supposes every man to have . . . but the world is apt to make an erroneous estimate.—*Mackenzie*.

The expression is also used in other idiomatic phrases : as, The medicine did me a world of good. This is rather an exaggerated way of saying, a great deal of good.

This story if it get abroad will do a world of harm.

What in the world am I to do ? is a colloquial phrase expressing perplexity and implies that I have no idea what I should do.

His laugh is for all the world like Bezonji's,—that is, so much like Bezonji's as scarcely to be distinguishable from it.

To begin the world, is to enter on the course or business of social life. For instance, when two young people get married, and go to live in a house of their own, it is sometimes asked, "What have they to begin the world with ?" That is, What property or income have they to depend on, now that they are beginning their married life ?

She might reckon on six or seven hundred pounds . . . to begin the world with.—*Thackeray*.

If she was not beginning the world, she was beginning it over again.
—*Thackeray*.

To rise in the world, is to get into a higher or better position in life. The opposite is come down, or go down, in the world, which means, to sink in the social scale.

By steadiness and diligence, any man may rise in the world.

These people, it is easy to judge from their appearance and manners, have come down in the world.

48. Dead.

This adjective has various idiomatic applications

i. *Dead* means deprived of life, no longer living : as,

Evidently these shrubs and trees are dead.

The body without the spirit is dead.—*Eng. Bib.*

The thieves departed, "leaving him half dead."—*Eng. Bib.*

He is dead to all sense of shame,—that is, no longer capable of feeling shame.

The dead body of a man is called a corpse ; the dead body of a beast is called a carcass.

The phrase *the dead* means those who have lived on the earth and have died : as,

At the last day all the dead shall rise.

The phrase *a dead language* has *dead* in this sense of having been once living but not living now. - A *dead language* is a language that once was spoken but is no longer spoken, as Sanscrit, Hebrew, Latin. A living language, being a spoken tongue, grows and is subject to modifications.

2. *Dead* means destitute of life, inanimate, never having had life: as, Dead matter: a dead statue: dead marble.

3. *Dead* also means, without motion, inert. A burden that has no springiness in it is sometimes spoken of as *a dead weight*. So *a dead lift*: that is, a thing lifted at the utmost disadvantage, as a corpse, a bag of sand. A dull heavy sound which does not reverberate is sometimes called *a dead sound*.

4. *Dead* also means unprofitable, bringing in no gain. Goods in a shop which lie on a shopkeeper's hands because no one will buy them, are sometimes described as *dead stock*. So *a dead heat* is applied to the result of a race where all are equally good and therefore no one wins.

A few years ago, the University boat race resulted in a *dead heat*.

5. *Dead* sometimes means blank, monotonous or unvaried, dull, without brightness. As in the phrases,

A dead colour,—that is, a dull colour, without any gloss.

Dead colouring is the first layer of colour that an artist puts on canvas in painting a picture.

A dead flat, or a dead level,—that is, a plain where there is no undulation to break the dull monotony of the view.

A dead wall,—that is, a wall unvaried by windows or anything else which would relieve the dull blankness.

6. *Dead* means wanting in spirit and vitality: as,

Faith without works is dead.—*Eng. Bib.*

7. *Dead* in law means, no longer existing in the view of the law. An outlaw or banished person is said to be *dead* in the eye of the law; that is, cut off from the rights of citizenship.

8. *Dead* in many phrases means complete, certain, having a special quality in a marked degree. We have examples of this and of other usages in the phrases below:—

To be *dead against a thing* or *a person*, is to be altogether and determinedly opposed to that thing or that person: as,

My father is dead against my entering college.

The republicans of course were dead against me.—*Wilfrid Lawson*.

A dead certainty, is said of a thing that is sure to take place: as in the following:

It is a dead certainty that this man will be adjudged guilty.

Dead beat, is completely beaten, utterly foiled. Similarly in, I am *dead tired*.

A *dead calm* is a complete calm, unruffled calm: as,

At daybreak when I went on deck, it was a dead calm.—*Lady Brassey*.

A *dead sleep*, is a deep, sound sleep.

Dead ahead or *dead in front*, is directly in front. The wind is dead ahead when it is blowing directly contrary to the course of a ship. A ship is said to be dead ahead of another when it is directly in front of that other.

Waiting for *dead man's shoes*, is waiting for an advantage expected to arise through the death of some one.

A *dead halt*, is a complete halt: as,

The cavalcade was brought to a dead halt by the foremost carriage breaking down.

A *dead lock*, is such an interlocking of things as produces entire stoppage, a complete stop caused by obstruction.

A *dead loss*, is a complete loss, a loss for which there is no compensation.

A *dead shot*. This phrase is applied to a man who certainly and usually hits the mark.

Dead silence, is complete, utter, unbroken silence.

A *dead set*, is a very determined onset or attack.

The dead of night: the dead of winter. These mean the middle of the night: the depth of winter,—that is, when night and winter may be expected to be most thorough.

At the dead of the night a sweet vision I saw,

And thrice ere the morning I dreamt it again.—*Campbell*.

An *invalid* does not go visiting in the dead of winter.

A *dead light* is a shutter made to fit and cover a port-hole in a ship to keep out water in a storm.

A *dead letter* does not at all mean a letter announcing some one's death. The phrase has two applications:—

(1) A law which has fallen out of use and is no longer enforced, is often said to be a dead letter.

Several enactments are on the statute book which are now a dead letter;

The law against polygamy in the United States is not to be a dead letter under President Cleveland.—*English Newspaper*.

(2) A letter which lies in the post office because the addressee cannot be found, is after a certain time called a *dead letter*, and is sent to a special department of the General Post Office to be opened and returned to the writer, or otherwise disposed of. The department of the General Post Office which deals with dead letters is called the *Dead Letter Office*.

A *dead march* is a well-known piece of mournful music usually played at a soldier's funeral.

A *dead house* is a house or apartment in which a body found dead is kept for a time in order to be identified, or till taken away for burial.

Dead-alive is really a compound word meaning half dead and half living : as,

Go about your work vigorously and not in a dead-alive fashion.

Dead and gone. This phrase is applied to a person who died some time ago : as,

The man you ask about is dead and gone a year ago.

To leave a man *for dead*, is to believe that he is dead, and so believing, to leave him : as,

The thieves beat him and left him for dead.

He was left for dead on the battle-field, but he revived.

To *strike a dead man*, is to strike a corpse.

To *strike a man dead*, is to strike a living man and kill him with the blow.

49. Good.

Good as an adjective has quite a variety of applications. Moreover it is so frequently used that unless the Indian student becomes familiar with its various shades of meaning, he will often, in using it, fall into mistakes of idiom.

1. The adjective *good* means excellent, proper, not bad : as; in the phrases, *the good old times* ; *there is a good time coming* ; *as good luck would have it*. Also,

The book is printed on good paper.

He cometh with good tidings.—*Eng. Bib.*

Do what seems good to you in the matter.

2. *Good* also means kind, benevolent, friendly, favourable : as,

They gave us a good reception.

The men were very good to us.—*Eng. Bib.*

It was very good of you to recommend me for the post.

Will the stationer be good enough to send me a packet of notepaper.

3. *Good* means suitable, useful, wholesome, serviceable : as,

What Indian fruits are good to eat ?

This man is good for a subscription of fifty rupees,—that is, you may count on his giving such a subscription.

A good-for-nothing fellow is a useless, worthless fellow.

When one gets rid of a disagreeable person, or an unpleasant piece of business, he says it is a *good riddance*.

4. *Good* means virtuous, pious, or tending to a virtuous or pious end : as,

Be good, sweet maid, and let who will be clever.—*Kingsley*.

It is a good thing to give thanks unto the Lord.—*Eng. Bib.*

The steps of a good man are ordered by the Lord.—*Eng. Bib.*

It is good for a man that he bear the yoke in his youth.—*Eng. Bib.*

5. *Good* also means clever, dexterous, skilful: as,

I am not good at making a speech.

He is a good workman; a very good tailor.—*Shakespeare*.

He is a good shot,—that is, he shoots cleverly and hits the mark.

This fellow is a good hand at cricket and is besides a good horseman.

6. *Good* sometimes means adequate, sufficient, valid: as,

He had good cause to repent his bargain.

One man, and he as good as dead.—*Eng. Bib.*—that is, in a condition as though he were dead.

He is good for heavy damages,—that is, he is quite able to pay a large amount as damages in a case of law.

7. *Good* also means of considerable account, not few or small or insignificant. It has this meaning in such phrases as, *a good many, a good deal, a good way*. Also,

I walked a good part of the way.

He has got a good share of the property.

There are a good many mosques in the city.

With a meaning akin to this one, *good* is in some phrases joined with another adjective intensifying its meaning. The force of *good* is then almost adverbial, and it becomes nearly equivalent to *very*, or *pretty* in the sense of *rather*. This idiomatic use of *good*, however, is limited in composition, though frequent in conversation. The following are a few examples of this usage:

A good long ride.

A good stiff breeze.

A good round sum.

A good hearty laugh.

A good sound sleep.

A good hot cup of tea.

A good cheap bargain.

A good strong dose (of medicine).

A good sound scolding

A good smart pace.—*Dickens*.

Send me a large cloak, a good warm one.—*Dickens*.

8. *Good* also means fair, honourable, unblemished, or unimpeached. This is the meaning in such expressions as, *a good name, a good report, good repute, a good conscience*—that is, a conscience not conscious of any wrong-doing.

A good name is rather to be chosen than great riches.—*Eng. Bib.*

9. *Good* also means full, complete, not deficient: as,

Good measure, pressed down, and running over.—*Eng. Bib.*

10. *Good* in the phrases, *in good earnest, in good sooth*, means real, serious, actual.

11. In certain idiomatic phrases, the word *good* occurs. It is used, for instance, in expressions of greeting and leave-taking, and indicates wishing well to the person addressed; as in the phrases *good morning, good day, good evening, good night*.

Good luck to your fishing.—*Scott*.

For good means finally, permanently; as a fixed thing: as, Thackeray makes a girl home from a boarding school say, "I've come home for good,"—that is, I have now left school and do not mean to return.

In the year 1882 she bade farewell to Indian shores for good.—*Literary World*.

When the civil or military officer of long standing comes home on furlough or for good, &c.—*Literary World*.

For good and all is similar in meaning to *for good*, but is a shade more forcible as expressing greater finality. The word *all* in the phrase is equivalent to *altogether*.

He has left this town for good and all.

I missed the fit (of ague) for good and all.—*Defoe*.

Say four pounds and you've got rid of him for good and all.—*Dickens*.

As good as means not less than, not falling short of; also, virtually, in effect, equally well: as,

I was as good as an almanac in those days.—*Lamb*.

As good almost kill a man as kill a good book.—*Milton*.

One young Viscount would be just as good as another.—*Trollope*.

In the fens . . . a mile is as good as four,—*Lamb*,—that is, it is as hard to walk one mile in the fens as to walk four miles on an ordinary road.

As good as done, means, almost accomplished or used up.

The work is as good as done.

The food in the besieged town is as good as done.

Note that while *as good as dead*, *as good as new*, mean *as good as if he were dead*, *as good as if it were new*, we must not fill up the ellipses by inserting *if he were*, *if it were*; if we fill up the ellipses we destroy the idiomatic character of the expressions. We must keep exactly to the words of the idioms.

As good as one's word is equivalent to, faithful to one's promise, performing to the full extent of obligation: as,

To show that he would be as good as his word.—*Thackeray*.

I said I would make you a present at Christmas, and I'll be as good as my word.

If the gentleman promised you an appointment, he will surely be as good as his word.

If your employer said he would dismiss you, you may depend upon it he will be as good as his word.

To hold good or *stand good*, is to continue solid or fixed, to remain true after examination, to remain valid. A statement which was called in question or was supposed to be doubtful is said to *hold good* or *stand good* when it is proved to be correct. Evidence *holds good* when it is not shaken by cross-examination. A contract is said to *hold good* or *stand good* when it is legally

made—that is, in such circumstances it cannot be broken, it remains inviolable. An offer is said to *hold good* when it remains valid or continues in force.

A corn rick has been maliciously burnt; a reward of one hundred rupees has been offered for information that will lead to the arrest of the incendiary; and the offer will hold good (*or stand good*) for two months.

To *make good* is to accomplish, to establish, to supply defect, to compensate for. To make good a claim or an accusation, is to establish it beyond dispute.

The police ran after the fellow, but he made good his escape.

The loss is large, but the Insurance Company is bound to make it good.

This creditor has made good his claim, and must get his money.

My garden wall has been blown down, but the landlord will make it good,—that is, he will repair the injury or damage done.

To *think good* is to approve, to regard as proper or expedient: as,

She thinks it good to defer her visit to us.

He thought it good to open a school in his village.

To *keep good*. Fruit is said to keep good when it remains in a fresh or sound condition and does not spoil: as,

Oranges if well packed should keep good during a long sea voyage.

50. Hard.

Hard is used in some turns of expression in the sense of abundantly or severely:

It froze hard last night.

The wind blew harder than before.—*Defoe*.

It rained so hard that I could not keep myself dry.—*Defoe*.

Hard to please, is difficult to please.

Hard times, are times of difficulty, seasons of adversity.

'He is having a hard time,' means, He is sore pressed with difficulties: he is in straits.

A *hard bargain*, is a bargain made rigorously and closely.

To be *hard by*, is to be near, to be at hand.

To be *hard up*: *be hard put to*, mean, to be in extremities, to be sore pressed. These are not elegant expressions.

I was never so hard up in my life.—*Trollope*,—that is, sore pressed for money.

He was hard up for an excuse when he said that his aunt would not let him come.

The men are hard put to for a living for themselves and their families.

To be *hard upon* or *with*, is to be severe upon or with:

Do not be too hard with your servants.

To *run hard*, is to run rapidly, nimbly.

The *high seas*, are the waters of the open ocean.

The British fleet has often swept the high seas and could do so again.

High pressure, is intense pressure ; that is, a pressure exceeding that of the atmosphere, or a pressure exerted by steam of more than fifty pounds to the square inch. A man is sometimes said to live or work at *high pressure* when he works under excitement produced by his having too much to attend to.

High tide or *high water*, is the greatest ordinary flow or elevation of the tide of the sea ; also, the time at which such elevation takes place. We say *ordinary* flow, to exclude spring tides and to indicate that flow of the tide which occurs twice a day. The phrase is also used metaphorically.

To find the Greenwich mean time of high water in the following British ports, &c.—*Almanac*.

The agitation began to rise in the early part of the year and was at high tide in September last.

High water mark, is that line on the sea-shore to which the flow tide rises when at its highest ; the limit of high water.

High noon, is full or complete noon, the time when the sun is on the meridian.

High treason, is treason committed against the sovereign or the highest authority in the state.

Yesterday I sent a Sergeant-at-arms . . . to apprehend some that were accused of high treason.—*Green*.

Game or venison is said to be *high* when it is strong-scented and tending to putrefaction : it is then considered to be in a fit state for cooking.

Game should not be cooked before it is high.

High time. It is *high time* to do a thing, means the time for doing it is fully come.

It is high time to wake.—*Macaulay*.

It is high time that class legislation should cease here and elsewhere.—*Bombay Guardian*.

It was high time that we had a readable memoir of Sir Charles Napier.—*Literary World*.

High words, are angry words used in a dispute or quarrel.

A *high wind*, is a boisterous wind.

A *high colour*. A person who has very red cheeks is said to have a high colour.

High and dry, means in a dry place, out of water, out of reach of the current or of the waves.

High and low. To search for a thing *high and low*, is to search everywhere for it. The news is interesting to *high and low*, means interesting to rich and poor.

To be high-handed, is to be arbitrary, tyrannical, overbearing, oppressive: as,

Many a prince has brought himself to ruin by high-handed attempts to govern.

To be high-minded, in the older English means to be proud, arrogant, haughty: as,

Be not high-minded, but fear.—*Eng. Bib.*

In current English, *to be high-minded* is to be of noble mind, to be magnanimous, and is opposed to *mean* or *base*: as,

A high-minded man will bear adversity with patience.

High-principled and *high-toned* have the latter meaning of *high-minded*; and *high-spirited* is similar, with the added idea of courage.

6. *High* is used in other idiomatic phrases.

High day. The modern meaning of this is gala day, a festival or holiday. The phrase has in the English Bible two meanings:—

1. 'That Sabbath day was an high day',—that is, That Sabbath day was a day peculiarly sacred or holy.

2. 'It is yet high day, neither is it time that the cattle should be gathered together',—that is, It is not yet near evening.

High latitudes are regions remote from the equator. Lord Dufferin yachting in the northern seas wrote a book which he called "Letters from High Latitudes."

High Church is that section of the Church of England, in which much stress is laid on episcopal succession and the proper performance of ecclesiastical rites.

High Mass. This term belongs to the Roman Catholic Church and signifies a mass performed by a choir in a particularly solemn manner. It is distinguished from *Low Mass*, in which the prayers are recited without singing.

52. Idle.

1. *Idle* means unemployed, not occupied, doing nothing, not in use, not called into active service: as,

I will never more endure

To sit with idle hands at home.—*Tennyson*.

Why stand ye here all the day idle?—*Eng. Bib.*

Idle weapons.—*Milton*. Idle spear and shield.—*Milton*.

Many an idle hour has he spent in my house.

2. *Idle* also means useless, unprofitable, vain, trifling: as,

This custom is at least idle and may be prejudicial.—*Scott*.

Regrets for what might have been, are proverbially idle.—*Froude*.

After an idle descent on Cadiz, the Spanish expedition returned.—*Green*.

Every idle word that men shall speak, they shall give account thereof in the day of judgment.—*Eng. Bib.*

An idle fellow, is a lazy fellow, averse to employment.

53. Lame.

The simple meaning of this adjective is crippled or disabled in a limb. Hence we speak of a lame arm, a lame leg, a person lame in one leg, or lame of one leg.

Helping, when you meet them, lame dogs over styles.—*Kingsley.*

Lame metaphorically means imperfect, unsatisfactory. Hence Shakespeare speaks of a "lame and impotent conclusion." When a man gives an unsatisfactory reason for some questionable thing he has done, it is sometimes said he has given but a *lame excuse* for his conduct.

Dryden also applies the word *lame* to poetry that is not smooth, but whose numbers hobble along like a lame man.

A lame duck, is a colloquial expression for a defaulter on the stock exchange.

54. Poor.

This adjective is used in some peculiar ways. A poor soil is a sterile soil. A poor essay is an essay weak in thought and style, and therefore inferior. A poor excuse is a very insufficient, paltry, flimsy excuse. A horse or ox is said to be poor when lean or emaciated. When a man is sickly, he is said to be in poor health. *Poor* is also used as a word of pity and sympathy, or endearment: as,

Poor fellow! I pitied him when I saw his wounds.

My poor father is very ill, and I fear he will not recover.

I have a poor opinion of this book,—that is, I think it an inferior book.

The patient has passed a poor night,—that is, has not rested during the night.

The phrase, *the poor*, means poor people generally.

Poor spirited means cowardly. *Poor in spirit*.—*Eng. Bib.*
—means humble.

55. Sorry.

Sorry is a word that has some peculiar applications. When it stands after the substantive it means *grieved* and expresses a feeling of the mind: as, *The fellow is sorry*. When it stands before the substantive, *sorry* means mean, worthless, contemptible. Thus a *sorry fellow*, is a worthless, good-for-nothing fellow. This latter seems to be a causative application of the word, and indicates something, the right contemplation of which is calculated to excite a feeling of sorrow. Scott, for instance, speaks of good fruit growing on a *sorry tree*. *A sorry*

excuse is a poor, unworthy, unsatisfactory excuse; a *sorry bargain* is an unsatisfactory bargain, a bargain to be regretted. And other examples are,

I was yet but a very sorry workman.—*De/oe*.

It is a sorry excuse to say that you are late because you slept so long. He made a sorry bargain when he agreed to give five hundred rupees for this house.

Many a sorry marriage is made in France, for the young couple are not allowed to meet each other till the wedding day.

56. ADJECTIVES USED AS NOUNS.

1. An adjective with the definite article before it, is often used to denote a class, the whole expression being treated as a plural noun: as,

Blessed are the meek.

The rich should pity and help the poor.

Blessed are the pure in heart, for they shall see God.—*Eng. Bib.*

2. Some adjectives have come to be used as nouns. Instead of a *nobleman* we say a *noble*; also *the nobles*. We speak also of an *imbecile*, *incurables*, *the invincibles*, &c. We say *catch cold*.

Many a journey long,

You took through wet and cold to see my child.—*Trench*.

He cannot keep this up for long,—that is, for a long time.

3. Such expressions as *the beautiful*, *the true*, *the good*, *the pure*, *the sublime*, *the coarse*, are used as abstract singular nouns. De Quincey says of Goldsmith that his feelings “moved in the direction of the true, the natural, the sweet, the gentle.” Similarly we speak of *the past*, *the present*, *the future*, meaning either *past time*, *present time*, *future time*, or *past events*, *present events*, *future events*. In poetical language, by *the deep* we mean *the sea*, *the ocean*; and by *the azure*, we mean *the sky*.

God knows the past, the present, and the future.

An account of all your past will be required by God.

There is far less disposition [than formerly] to shirk the dark and disagreeable in human life, far more honesty in facing the actual and the inevitable.—*Monro Gibson*.

He breathed his last this morning at nine,—that is, his last breath.

So that the phrase means, *He died*.

4. Some adjectives put into the plural form become plural nouns. In conversational English, nouns are freely coined from adjectives in this way. We have examples in *goods*, *mortals*, *nobles*, *news*, *odds*, *sweets*, *greens*, *eatables*, *drinkables*, *wearables*, *movables*, *valuables*, *vitals*, *extras*, *worthies*, *his equals*, *his betters*, *his inferiors*. The word *belongings* denotes all the property one has, all that belongs to one.

He means to take all his movables to Benares,—that is, all his movable property.

The fakir's belongings were not a heavy burden.

The disease has fastened on his vitals,—that is, on the vital parts of his system, those organs of his body which are essential to life.

Goods are any valuable things in one's possession.

When a man is convicted of treason, all his goods are confiscated to the State.

The term *goods* is very commonly applied to the commodities a shopkeeper has for sale. We often speak too of a *goods train*,—that is, a train which conveys wares that may be sold.

57. *What*.

1. *What*, when applied to persons, refers to one's calling, occupation, or profession. So that, *What is he?* means *What is his calling?*

What a man's father was, is indifferent [= is a matter of no importance] if he were honest and have transmitted no shame to his children.—*Geikie*.

2. In the introductory phrase 'I tell you what,' the word 'what' is anticipatory and stands for the statement which follows. This phrase is used when a new thought suddenly strikes a speaker and he wishes to emphasise it: as,

I tell you what, the river is sure to be in flood and we shall not be able to cross.

3. 'He knows what's what,' is colloquial for 'he knows how to behave suitably in all circumstances.'

4. The expression *what with* is peculiar and means *partly with*. This phrase usually stands at the beginning of a sentence and generally speaking implies a multiplicity of things which constitute a hindrance: as,

What with writing letters, and lecturing, and attending to the duties of my office, I am so busy that I scarcely have time to eat.

The track, what with pack horses' feet and what with the wear and tear of five hundred years' rainfall, was a rut . . . in which no horse could turn.—*Kingsley*.

5. *What not* is sometimes used to cut short and complete an enumeration of several particulars when a full enumeration would be tedious or unimportant. It is therefore an abbreviating clause having a meaning similar to *et cetera*.

Battles, tournaments, hunts, and what not.—*De Quincey*.

6 'What of that?' said in reply to a statement means 'What does that matter?' meaning that it is of small account.

7. 'What though it be so,' means 'even if it be so.'

What though the field be lost, all is not lost.—*Milton*.

This means, 'I admit that the battle waged is lost, yet our resources are not exhausted.'

58. One.

While the simple meaning of 'one' is, *a single individual, a unit*, the word has some peculiar idiomatic applications.

1. *One* is used as an indefinite pronoun or adjective. With this meaning it is frequently joined with *some, any, no, another..* In this sense, the word may have a plural form, *ones*. As;

The great ones of the earth. Will some one please shut the door ?.

Little children, love one another.—*Eng. Bib.*

I am the sister of one Claudio.—*Shakespeare.*

A quiet conscience makes one so serene.—*Byron.*

I say unto one, 'Go' and he goeth, and to another 'Come' and he cometh.—*Eng. Bib.*

Send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon, a tanner.—*Eng. Bib.*,—that is, a certain man called Simon.

This indefinite *one*, which has a plural, is in reality an old English noun: the numeral *one* has no plural form. The following exemplifies the numeral *one*:

One day is with the Lord as a thousand years, and a thousand years as one day.—*Eng. Bib.*

One preceded by *the* and followed by a relative is a demonstrative pronoun and stands for a definite individual: as,

He is the one to whom I referred in my speech.

2. *One* is often used as a pronoun, to indicate a single individual of a kind already mentioned. When used in this way, it may have the plural form *ones*. As,

The longest life, if a good one, is the best.—*Pope.*

Hand me to-day's newspaper; this is an old one.

The shepherd has scores of white sheep and only three black ones.

All one, means, quite the same: as,

That's all one to me.—*Green.* It is all one which road you take.

To be *at one*, is to agree, to be in harmony.

Moses came to two men "as they strove, and would have set them at one again."—*Eng. Bib.*

One day is used of an indefinite time past or future: as,

I met your brother one day last week.

He will one day regret the course he is now determined to follow.

In such sentences as,

One wonders how he so suddenly got rich,

One cannot but be annoyed at his impudence,

the word *one* really refers to the speaker himself. Rather than use *I*, which would look egotistic, he modestly softens it down into the indefinite *one*. So Byron's sentence quoted above.

One and all, means, all the individuals taken collectively:

The islands one and all are subject to earthquake.

The Russian sailors one and all were half drunk.

59. SOME NEGATIVES.

Negative expressions are used in English as nominatives in a way unknown in at least some of the Indian languages. In the Indian languages when a negative sentence is used, the word expressing the negation is commonly attached to the verb, and the nominative must be an affirmative expression; whereas in the English words, *none*, *no one*, *nobody*, *nothing*, the negative is already expressed, and the verb used with these is affirmative. In fact, *none*, *no one*, *nobody*, and *nothing* are used as nominatives, and things are predicated of them as though they denoted realities. They are also similarly used as objectives. A young Indian student would probably say,

There is not anybody in the house.

Anyone does not know how the fire originated.

He has not done anything to be ashamed of.

Such expressions violate English idiom. True, they could be parsed; but an Englishman would naturally say,

There is nobody, or no one, in the house.

No one knows how the fire originated.

He has done nothing to be ashamed of.

The correct idiomatic usage of these words will readily appear if the student carefully considers the following:

I care for nobody, no, not I,

And nobody cares for me.—*English Song*.

Do nothing as if it were trifling.—*Geikie*.

Perhaps it is safer to say nothing.—*Geo. Eliot*.

None but the brave deserves the fair.—*Dryden*.

He went to Australia to search for gold, but found none.

I asked the men what they wanted, but nobody made any reply.

We brought nothing into this world, and it is certain we can carry nothing out.—*Eng. Bib.*

Nothing grows duller than mere amusement, and no one needs it so much as he who has most of it.—*Geikie*.

No one can read Charles Lamb without being charmed with his quiet humour and the beautiful simplicity of his style.

Nothing annoyed him so much as want of gratitude on the part of those to whom he had done a favour.

The most correct speakers and writers prefer *anybody*, *somebody*, *nobody*, to *any one*, *some one*, *no one*.

60. POSSESSIVE PRONOUNS.

There is an idiomatic use of Possessive Pronouns which may be best explained by a few examples:

1. Riding out one morning in September, I discovered a beautiful lake among the hills. In the end of the hot season I was back in the same district and meant to pitch my tent by the water's edge; but when I reached the place, *my* lake was gone, the hot season having dried it up.

This does not mean that the lake had come into my possession, but that on it my attention and hopes were fixed.

2. A professor addressing his students might say, 'Our subject to-day, gentlemen, is the literature of the Elizabethan period.'

By the phrase 'Our subject' he means, 'the subject to which we are to devote our attention.'

3. We have another example in the following from an American poet:—

Who reach *their* threescore years and ten,
As I have mine, without a sigh,
Are either more or less than men,—
Not such am I.—*R. H. Stoddard.*

Here there is a reference to what is sometimes called 'the allotted span of life,' given by the Hebrew Psalmist in Psalm xc. as threescore years and ten. (See Appendix.) Hence this same writer Stoddard says in the same poem from which the above stanza is taken,—

The old allotted years of men
I have endured as best I could,—
Threescore and ten.

4. How long could *your* stout old oak-built man-of-war stand up against a modern ironclad?

This rhetorical sentence assumes that you prefer the old style of warships, or have been speaking of them.

5. 'He missed *his* train' means, he arrived too late to catch the train he intended to go by.

61. It.

1. *It* as a pronoun stands for an antecedent neuter noun: as,
Make me a cup of tea and bring it up here.—*Trollope.*

Martin Lightfoot took his hand, kissed it, licked it almost as a dog would have done.—*Kingsley.*

How much of the coarse web of existence owes its beauty to the idlest dreams with which we colour it!—*Jerrold.*

2. *It* is used to stand for a statement already made or about to be made. A succeeding clause represented by *It* is often introduced by the conjunction *that*. As,

It is hard to say what should be done.

How much cloth will it take to make me a coat?

It is more blessed to give than to receive.—*Eng. Bib.*

It is now three months since my brother was married.

It was very kind of you to come to see us.—*Thackeray.*

It was resolved that the meeting should close at ten o'clock.

Depend upon it he will do what he threatens.

There needs no other proof for the truth of what He [Jesus Christ] says, but that he said it.—*Locke.*

You saw how well he took it when you praised his speech,—that is, *it* here stands for, your praising his speech.

If the student invert these sentences, so as to express the same meaning while omitting the word *it*, the somewhat clumsy expressions resulting will show him how convenient is this idiomatic use of the impersonal pronoun. Here, for instance, are two of the statements inverted:

To make me a coat, will take how much cloth?

Since my brother was married, is now three months.

3. *It* is used as a demonstrative before the verb *to be* followed by a noun or pronoun: as,

It was the English, Kaspar cried,

Who put the French to rout.—*Southey*.

It is I: be not afraid.—*Eng. Bib.*

It was this boy who raised the row.

'Who was it that opened the door?' 'It was Rama.'

The second and third of these usages are sometimes spoken of as *It prospective*, or *It anticipative*.

4. *It* is also used to represent state or condition in the most indefinite manner: as,

Surely I know that it shall be well with them that fear God.—

Eng. Bib.

After a voyage or two, so it befell, I was wrecked in the Wash.—

Kingsley.

5. *It* is used as an indefinite nominative for impersonal verbs denoting natural phenomena. Hence *it* is commonly used of the weather. As,

It froze hard last night.

It is a bright moonlight night.

Is it raining? No, it is snowing.

It never rains but it pours.—*Proverb*.

It came on darker and darker.—*Dickens*.

If it is fine in the afternoon, we shall go for a walk.

In this indefinite way, *it* is used of time as follows:—

'What o'clock is it?' 'It is half-past one.'

6. *It* is also used as an indefinite object after an intransitive verb, to represent a kind of cognate accusative: as,

Let the dogs fight it out.

Come and trip it as you go.—*Milton*.

The Lacedemonians . . . when their arms failed them, fought it out with their nails and teeth.—*Dryden*.

To foot it. To queen it. To sinner it or saint it.—*Pope*.

I will not permit him to lord it over me.

The two M.P.'s are starrng it in the provinces.

One has to rough it in a new colony,—that is, has to put up with hardships and inconveniences.

The student will readily find other examples of idiomatic usages of this pronoun. In fact this is one of the most useful words in the language for obviating circumlocution.

62. There.

There is usually an adverb of place, but has also a peculiar idiomatic use. It is sometimes employed to begin sentences without any reference to place, and, when so used, is introductory, and has a kind of pronominal force: as in the following examples:—

There was not a cloud in the sky.—*Southey*.

There was a sound of revelry by night.—*Byron*.

It is evident to me that there is some mistake in this account...

There came wolves down from the mountains in winter.

There is not a just man upon earth that doeth good and sinneth not.

—*Eng. Bib.*

The excessive use of *there* in this way is to be avoided. If used too freely, it makes sentences weak and straggling.

63. Too.

Too when used before an adjective commonly expresses excess beyond a certain supposed standard or limit of fitness. It is also used as equivalent to *very*: as,

He is too proud to beg. The news is too good to be true.

It is never too late to mend.—*Proverb*.

He knows too well how many of his own careful plans have failed to be hard on others who have not succeeded.—*Nicoll*.

This book is too interesting to be treated with indifference, too good to be set down as bad, but also too bad for unqualified praise.—*Literary World*.

As Bain points out, this idiomatic usage of *too* with an adjective in reality expresses a comparison. Bain gives the following examples:—

Too evident to require proof.

Too much a man of the world to be imposed on.

The common phrase, 'It's too bad!' is colloquial and expresses disapproval or indignation.

64. When and Where.

A peculiar idiomatic use of these words should be noted. They are sometimes used with connective force as between sentences and are in such cases equivalent to *and then*, and *there*. As,

So high at last the contest rose,

From words they almost came to blows;

When luckily came by a third;

To him the question they referred.—*Merrick*.

I kept the horse till he was ten years old, when he became blind.

I cast my eyes towards the summit of a rock that was not far from me; where I discovered one in the habit of a shepherd.—*Addison*.

These examples show that these words *when* and *where* are sometimes used in composition like the Connective Relative.

CHAPTER IV.

IDIOMATIC ADJECTIVE AND NOUN PHRASES:

65. Several idiomatic phrases, each consisting of a noun and an apt, appropriate adjective, are to be found in current English, many of which nevertheless are not explained even in the best English dictionaries. In this chapter we propose to take up and explain some of these. Those we give however by no means form an exhaustive list: but they are expressive phrases in common use and should therefore be familiar to the student. We give them in the alphabetical order of the Adjectives.

And there are many short expressive Noun Phrases which require to be explained. These two sets of phrases form the subject of the next two sections.

66. Phrases Composed of an Adjective and a Noun.

An able-bodied seaman is a skilled sailor, classed in the ship's records as A.B.

An absent-minded person is a person inattentive to what is going on around him at the moment.

Advanced in life means growing old.

Animal spirits. This expression denotes the natural cheerfulness and vivacity of healthy youth. High spirits is a similar expression, the opposite being low spirits.

Apple-pie order is perfect orderly arrangement.

An arch look is a sly, significant look.

Ardent spirits are strong alcoholic drinks, as brandy, whisky.

Armed neutrality is the condition of a neutral nation which is ready to resist by arms any aggression made against itself by either of two powers that are at war.

Argus-eyed. Argus was a fabled monster of antiquity, said to have a hundred eyes and set by Juno to watch Io, of whom she (Juno) was jealous. Hence the adjective has come to mean jealously watchful, so quick of eye that nothing can escape observation. But the word is applied in a slighting, resentful way. Lynx-eyed is having sight as keen as the lynx. This adjective also implies slight or resentment.

An Augean stable. According to Greek mythology, Augeus, King of Elis in Greece, had a stable occupied by three thousand oxen, which had not been cleansed for thirty years. Hercules cleansed it in one day by turning a river through it. Hence to cleanse an Augean stable is to correct a great abuse, or to remove a nuisance or scandal which seemed irremovable.

✓ **Backstairs influence** is influence exerted secretly and in a fashion not legitimate.

✓ **Bad blood** is vicious temper, active enmity.

✓ **A bad time** is an unfavourable, inopportune time ; also, a miserable, uncomfortable time.

✓ **A bad tongue** is a tongue given to speaking in a bad, displeasing, or scolding way. ' This woman has a bad tongue,' would commonly mean that she is a scold. Used literally, the phrase means an unhealthy tongue.

✓ **A balance sheet** is a summarised statement of account giving receipts and outlay in two parallel columns, and showing how the two columns agree in the total amount and what balance if any remains on either side.

✓ **Bated breath** is a contracted form of *abated breath*. When a man from great anxiety or suspense or fear scarcely draws a full breath, it is said he speaks or sits with bated breath.

✓ **A bear garden** is a phrase sometimes applied to a place where people are as fierce and angry in quarrelling as if they were enraged bears ; a rude, turbulent assembly.

✓ **A besetting sin** is a vice or sin to which a person has often yielded and into which, therefore, he readily falls : as, intemperance, sloth, passionate temper.

✓ **A man's better half** is his wife. The phrase is colloquial.

✓ **One's better self** : **one's baser self**. These mean respectively the higher part of one's nature, including conscience and good judgment ; and the lower part of one's nature, including passions and appetites.

✓ **One's betters** is colloquial, signifying one's superiors in rank.

✓ **The life beyond**, is a term applied to the life after death, the life to which we shall pass on through death. Death is here regarded as a dark river : each person has to cross this : the life on the farther shore is *the life beyond*.

✓ Nothing is more attractive about the Christian faith than the bright hope it inspires as to the life beyond.

✓ **Black mail** is money extorted by threats or intimidation.

✓ **A black sheep** is a phrase used metaphorically for one who has a bad reputation in a company of people. Blackness in sheep is considered a defect or fault. The proverbial saying ' It is a small flock that has not a black sheep,' would when applied to persons mean, it is a small number of people among whom you will not find one disreputable fellow.

✓ **Blank verse** is poetry in which the lines do not end in rhyming syllables.

* **A blind alley** is a narrow street or lane closed at one end.

✓ **A blood horse** is an English race horse of Arab breed, usually swift and having great powers of endurance.

✓ **A bloodless revolution** is a revolution brought about without bloodshed,

Blue blood is noble blood. Formerly the silly notion was held that the blood of a nobleman was blue as distinct from the red blood of the common people.

Blue Book is the name given to British Official Parliamentary Reports, so called because they are bound in blue covers.

The Blue Coat School is Christ's Hospital, a great public school in London. It is so called because the boys attending it wear a uniform with a blue coat.

Blue devils is a term given colloquially to depressed feelings; also, to *delirium tremens*.

Blue Jackets are sailors of the British Navy. They wear jackets of blue serge.

The Blue Ribbon is a broad dark blue ribbon worn only by members of the Order of the Garter; hence, a member of this Order. A secondary meaning is, any token which marks the attainment of an object of high ambitious aims.

A **blue stocking** is a term applied colloquially to a literary lady. It was applied originally to a literary society comprising both men and women, one prominent leading man of whom wore blue stockings.

Board wages. Servants are often 'boarded,' that is, are fed in their master's house. When it is not so, the servants get higher wages and provide food for themselves. Such higher wages are called *board wages*.

Bodily fear is fear that hurt will come to one's person.

He heard a noise in his house last night, but was in such bodily fear that he neither spoke nor moved.

The body politic is the collective body of a nation as politically organised, or as exercising political functions.

Bolt upright is perfectly upright.

Awakened by the noise of robbers in the house, he sat bolt upright and called out "Who is there?"

A **born sailor**, a **born editor** is one who seems naturally gifted with the qualities required for doing his work well. For instance, Mr. Stead thought himself a born editor.

A **bosom friend** is an intimate, trusted friend, one to whom you can tell all the secrets of your own breast, one in whom you fully confide. **Fast friends** are friends who are firm and steadfast in their friendship, friends not easily alienated from one another. The term **close friends** is used with pretty much the same meaning.

Boxing Day: see under Christmas Box.

Boxing gloves are padded gloves used to cover the hands in fencing.

A **brass farthing** is a worthless thing.

Broad daylight is open, full daylight.

Great crowds, assembled at first by night and then by broad daylight.—*Macaulay*.

Broken English is imperfect English, such as a foreigner not well up in the language might use. The broken English the Chinese use is commonly called pigeon English.

A brown study is a reverie. Hence Washington Irving has, 'My companion approached and startled him from his fit of brown study.'

The burial service is a religious service performed at the burial of the dead.

A burning question is a matter in dispute which urgently presses for settlement.

A cab stand is a place in a public street where cabmen and cabs stand waiting to be hired.

A capital crime is a crime legally punishable with death.

Capital punishment is the punishment of death legally inflicted.

'Capital' is derived from Latin *caput*, the head.

The capital sentence is the sentence judicially pronouncing death upon a man as the punishment due to his crime. As,

The judge has pronounced the capital sentence upon the murderer.

The cardinal points are the four points of the horizon known as North, South, East, and West.

A carriage horse is a horse kept to draw a carriage.

A carriage and pair is a carriage drawn by a pair of horses. So a coach and four.

The carrying trade is the trade which consists in carrying articles of commerce by sea from one country to another.

Most of the carrying trade of the world is done by ships that fly the Union Jack.

Cast iron is iron direct from the smelting furnace. Metaphorically it means inflexible: as, A man of cast iron will.

Casting vote. When the chairman of a meeting puts a question to the vote and the votes for and against the question are equal, he by giving a vote decides the matter. His vote given in these circumstances is called the casting vote.

The Celestial Empire is a phrase sometimes used to denote China. The Chinese believe that their earliest emperors were celestial deities: and so *the celestial empire* is a phrase playfully founded on this superstition. The Chinese are for the same reason often called *the Celestials*.

A chicken-hearted fellow is a timid, cowardly fellow. The adjective *chicken-hearted* is used contemptuously.

The chief mourner is the nearest relative of a deceased person present at the funeral.

The Christian era is the period of time which dates from the birth of Christ.

The Christian name of a person is the name given in baptism as distinguished from the surname or family name. In the name *Isaac*

Newton, Isaac is the Christian name. The Christian name is applicable to the one person only ; the surname, as *Newton*, belongs to all members of the same family. Sometimes the Christian name is composed of two or more names : as in William Ewart Gladstone, John Stuart Mill, the last name is the surname and the others compose the Christian name.

A Christmas Box is a present of any kind made at Christmas. It may be a purse of money or any other article, and is not necessarily enclosed in a box. A Christmas box was formerly given on the day after Christmas, that is, on the twenty-sixth of December, and hence that day is called Boxing Day.

Christmas Eve is the evening of the day before Christmas,—that is, the evening of the twenty-fourth of December. So New Year's Eve is the evening of the last day of the dying year. Compare the phrase to be on the eve of doing a thing, that is, to be on the verge of doing it.

A Christmas tree is a fir tree cut and decorated at Christmas with lights and toys at a children's party.

Circumstantial evidence. A murderer is sometimes convicted and adjudged guilty on circumstantial evidence—that is, evidence which when sifted and put together leaves no room for doubt as to his guilt, even though no person saw him do the fatal deed. The testimony of an eye-witness would be direct evidence.

There was no direct evidence in the case and the circumstantial evidence was not sufficient to attach guilt to him.

A close borough is a borough which is so dominated by the influence of some magnate that the voters at an election are virtually compelled to vote as he desires. Since voting by ballot became law, there have been really no close constituencies.

A close-fisted man is a stingy, niggardly, penurious man ; miser. *Close-fisted* is used contemptuously.

A close shave is colloquially used, meaning, almost a collision.

A close vote. When votes are counted and found to be nearly equal, for and against, it is said there has been a close vote.

Closing hours. This term is sometimes applied to the last hours of a man's life on earth, the hours that close his life.

Faith in a divine Saviour sustained the Christian in his closing hours.

A shopkeeper's 'hour of closing' would mean the hour at which he closes his shop any day.

A cold-blooded murder is an unprovoked murder, a murder done deliberately without any cause to excite personal anger, hatred, or revenge ; or done deliberately after passion has had time to cool down. Such a murder is often said to be committed in *cold blood*.

Many a cold-blooded murder is committed in India for the sake of a few ornaments.

Cold comfort is something proffered as comfort which instead of really soothing and consoling the sufferer is calculated only to increase the pain or produce irritation. The proffer may be made with a kind intention, but in ignorance of what would suit the case, or it may be made with a secret wicked wish to vex and irritate the sufferer further.

It is cold comfort to a man in deep affliction to tell him that it is his fate to suffer and that what can't be cured must be endured. Tell him rather to look up to a gracious God who can turn the dark cloud of trial into a very shower of blessing.

A cold manner is a demeanour wanting in ardour or warmth of kindness, a manner without any enthusiasm.

A highly coloured statement or story is a statement or story set forth in very exaggerated terms so as vividly to strike the imagination.

Commanding presence. A man of dignified personal appearance is said to have a commanding presence.

A commanding view is a view from an elevated position, as a hill-top or tower, which gives a wide range of vision.

A confirmed old bachelor is an elderly man who has made up his mind never to marry.

A cool head. One whose nature is not easily excited is sometimes spoken of as having a cool head. A Judge, for instance, needs to have a cool head,—that is, calm judgment.

A cool or cold reception is a reception in which no warmth of kindness is shown by the host to the guest, a reception wanting in cordiality. Just as *cold* indicates greater intensity than *cool*, so a *cold reception* shows even less ardour and warmth of friendship than a *cool reception*. The opposite to both is a *warm reception* or a *hearty reception*.

The delegates met with a cool reception.

A corrupt passage in a manuscript is a passage in which the words have been so carelessly written by a copyist that it is impossible to decide what precisely the author wrote.

A country dance is a dance in which the partners are ranged opposite to each other in lines.

A county town is the chief town of a county.

Creature comforts are those things which minister to our bodily comforts and happiness.

Crocodile tears. Old travellers tell, though it is now known to be a fiction, that the crocodile sheds tears over its prey, as if the reptile wept for the victim it was going to destroy. Hence *crocodile tears* means affected, hypocritical tears; pretended sorrow. Froude says, of Cardinal Spalatin's dealing with Luther, 'He sobbed and implored; kisses, tears—crocodile tears—were tried in profusion.'

Cross examination is examination of a witness in a court of justice by a lawyer opposing the side which brought forward the witness.

A crying shame or a burning shame is a phrase applied to something notoriously shameful.

A curtain lecture is a reproof or lecture given by a wife to her husband within the bed curtains,—that is, in bed.

A curtain lecture is worth all the sermons in the world for teaching the virtues of patience and long suffering.—*Washington Irving*.

The dark ages is the term applied to a period of about a thousand years when learning was at a very low ebb in Europe, say from the fifth century A.D. to the fifteenth.

A deaf nut is a nut of which the kernel is decayed and is, therefore, unfit for eating. The phrase means figuratively, a project that comes to nothing, an investment that yields nothing; an unproductive speculation.

Death bed repentance is repentance professed by a person who believes he is about to die.

Delirium tremens is a terrifying disease brought on by the habit of excessive drinking. The words are Latin and mean 'trembling madness.'

A diamond field is a field or region in which diamonds may be dug up: as, He went to seek his fortune in the diamond fields of South Africa.

A diamond ring is a ring set with diamonds.

A diamond wedding. See under 'A golden wedding.'

Direct taxation. A tax is called direct when it is assessed upon the person who has to bear the burden of it, as income tax. A tax on an article of consumption, as salt, is called an indirect tax, because, though paid by the producer in the first instance, it really falls on the consumer.

A dizzy height is a very great height, to look down from which is enough to make one dizzy.

A dog cart is a light carriage with two seats back to back and a compartment for dogs below.

A dog-eared book is a book where the corners of the leaves have been turned down to mark particular pages.

A dog-in-the-manger policy. A churlish man is said to follow such a policy when he cannot himself use what another wants, and yet will not let that other have it. The allusion is to the fable of the dog who made his bed in a manger of hay, and would not let the ox come near to eat the hay.

The dog star is the star Sirius, the largest of the fixed stars. It is in the constellation Canis Major. The days when Sirius rises and sets are called the dog days.

A double-minded man is a man whose mind wavers between two or more courses of action, one whose intention is fickle and easily changed.

A double-minded man is unstable in all his ways.—*Eng. Bib.*

A down train is a train which starts from the principal terminus of the railway. A train going towards that terminus is called an up train.

A drawing-board is a board on which a person places his paper or canvas when drawing. So a *drawing-pencil*, a *drawing pen* means a pen or pencil used to draw with.

A drawing-room. The word drawing is here contracted for *withdrawing*. The *drawing-room* is the withdrawing room, the room to which company withdraws from the dining room. It also means generally a room used for the reception of company. The phrase secondarily means a company assembled in such a room : as,

The Queen held a drawing-room last Tuesday.

A drawn game, a drawn battle is a game or a battle from which both parties withdraw without either having won the victory : a game or battle equally contested.

Drinking water is water used for drinking purposes.

These people get their bath water from the river and their drinking water from a large well outside the town.

A drunken quarrel or brawl is a quarrel or brawl between drunken people. 'The drunken quarrels of a rake.'—*Swift*.

Dutch courage is courage excited by intoxicating liquor.

A dying couch is the couch on which some one is dying.

The dying day or the dying hour is the day or hour of one's death.

A dying prayer is the prayer uttered by a person about to die.

The dying prayer of Jesus for His crucifiers was, 'Father, forgive them, for they know not what they do.'

An early grave. To come to an early grave means to die prematurely.

Earth hunger is covetous desire to possess territory.

Elbow room is opportunity for freedom of action : as,

Only give him elbow room and he will succeed.

The Emerald Isle is a poetical name sometimes given to Ireland, because of the peculiar bright green of its pastures.

Engaging manners mean attractive manners, manners that draw the admiration of other people. The phrases *an engaging manner*, *an engaging address*, have similar meaning.

The Eternal City is a term sometimes applied to Rome. The ancient Romans believed that the gods had given them an empire that would have no end.

Extreme unction is a rite of the Roman Catholic Church in which a dying person is anointed with sacred oil by a priest.

A Fabian policy. Fabius was a Roman general, who, in his military operations against Hannibal, would not risk a battle in the open field, but harassed the enemy by ambuscades and in other ways. This method of campaigning earned for him the title of Cunctator, the Delayer. Hence a Fabian policy is a dilatory policy.

A fair copy is a neat legible copy. It is commonly made from a rough copy or first copy.

Free trade is trade not interfered with by the imposition of customs or taxes.

French leave is absence without permission, or going off without intimation.

A freshwater sailor is a sailor who has made all his voyages in fresh water, that is, in rivers or freshwater lakes, and has not been on a voyage on the open ocean. Hence the phrase has come to be applied to one who is a novice, one who is raw and unskilled at anything.

A fruit stand is a stall on which fruit is exposed for sale or exhibition.

Fugitive compositions are essays or articles in a newspaper or a magazine that are for the day and therefore soon pass from notice.

A gala day is a day of gaiety and festivity, a happy holiday

A gaming table is a table used for purposes of gambling.

A garbled quotation is a mutilated extract from an author, an extract which perverts the author's meaning by reason of the omission made. So a *garbled statement* is a statement which professes to reproduce another person's words and yet misrepresents his meaning.

A going concern is a business in active operation.

The golden age is the primitive period of the human race, which was characterised by purity and simplicity of manners and enjoyments ; any period of brightness and prosperity.

A golden mean is a middle course or position between two extremes.

Golden opinions are very favourable opinions.

A golden opportunity is a highly favourable opportunity.

The golden rule is the rule of conduct which Jesus Christ gave to men, 'Do unto others as you would wish them to do to you.'

A golden wedding ; a silver wedding ; a diamond wedding. When a husband and wife have lived together for twenty-five years, they hold festivities to celebrate their silver wedding on the twenty-fifth anniversary of their marriage day ; in a similar way they celebrate their golden wedding on the fiftieth anniversary ; and their diamond wedding on the sixtieth anniversary. At the silver wedding celebration, friends sometimes give them silver presents, or their retainers may receive from them silver presents ; at their golden wedding commemoration, golden presents ; at their diamond wedding celebration, presents of diamonds.

At the celebration yesterday of the golden wedding of Sir Thomas Gladstone, Bart., fifty married servants who have been many years in Sir Thomas's service were each presented with a sovereign, in commemoration of the baronet's fifty years of married life.—*English Newspaper*.

On Monday evening a most interesting social gathering took place at Campbelltown, to celebrate the sixtieth anniversary of the marriage of Mr. and Mrs. Greenlees, or what is known as their diamond wedding. Mr. Greenlees is eighty-eight, while his partner during all those years is five years his junior.—*English Newspaper*.

A good address is a polite and pleasant manner in approaching a person.

Good breeding is polite manners formed by a good education.

Good cheer is applied to provisions for a feast.

A good deal : a great deal are phrases of frequent occurrence and generally mean, a considerable amount, much :

I now had a great deal of work to do.—*Defoe*.

Many people a good deal older than he.—*Dickens*.

This cost me a good deal of time and labour.—*Defoe*.

For a week past we have had a great deal of rain.—*Swift*.

A great deal of conversation had taken place.—*Thackeray*.

He [the General] had seen a great deal of active service.—*Trollope*.

There was a good deal to be said in favour of separating the two things.—*Gladstone*.

A deal in these phrases originally meant what a player received as his share when cards were distributed for a game.

Good Friday is the Friday before Easter Sunday.

To get into one's good graces is to obtain his favour or friendship.

A good hand at a thing is a person clever in doing that thing.

To write a good hand is to write in clear, legible penmanship.

Good humour is a cheerful state of mind.

Good land is fertile land.

Good manners is propriety of behaviour.

Good nature is natural kindness of disposition.

Good offices. To ask for a man's good offices is to solicit his intervention or recommendation.

A good Samaritan is one who befriends a stranger or friendless person in difficulties. The phrase is derived from Jesus Christ's exquisite parable of the Good Samaritan. (See Appendix.)

Good sense is soundness of judgment.

Good society is a term descriptive of people considered to be polite and in a good position in regard to worldly circumstances. Ruskin ridicules the prevailing desire of parents to have their children so advance in education and position that they shall get into good society, and adds,

We want to get into good society, not that we may have it, but that we may be seen in it.—*Ruskin*.

Good spirits mean a cheerful and even hilarious state of mind.

A gratuitous insult is an insult not provoked, not called for by the circumstances, not deserved. The phrase is very condemnatory.

A great gun is a colloquial, slangish expression for a man of note, particularly a preacher or lecturer.

The great unwashed means the great mass of the lower classes of people.

Greek fire is a kind of destructive combustible that burns under water, first used by the Greeks in war against the Turks.

The Greek Calends or Kalends. *The calends* was the Roman name for the first day of the month. There was no such term as the Calends in use among the Greeks ; and hence at or on the Greek Calends came to be among the Romans a euphemism for *never*, a time that never would come. Hence to pay a debt or do anything at the Greek Calends meant never to pay it or do it at all.

The green eyed monster is jealousy.

A green horn is colloquial and vulgar for a raw, inexperienced fellow.

A green old age. When an old man is cheerful, fresh, vigorous, undecayed, and has not grown out of sympathy with young people, he is said to enjoy a green old age.

Mr. Nasmith has occupied a couple of years of green old age in writing memoirs of himself.—*Literary World*.

A ground swell is a rough sea near the shore or in shallow water.

The Gulf Stream is a warm current in the ocean running from the Gulf of Mexico along the Eastern coast of the United States and across the Atlantic towards Europe.

A hair-breadth escape is an escape when *almost* overtaken by injury or disaster.

Half-hearted is having no enthusiasm for the business in hand.

Half mast. A flag is hung at half the height of a mast or flagstaff in sign of mourning.

Half pay is the pay an officer receives when not on active duty.

Hall mark is the official stamp of the Goldsmiths' Company of London or of other offices which test precious metals affixed to gold and silver articles, to show their purity. Metaphorically it indicates genuine excellence.

The happy medium is the middle course which avoids two inconvenient extremes.

A happy suggestion is a clever, suitable suggestion, which shows the way out of embarrassment, and therefore produces a happy feeling.

A hard drinker is one given to intemperance.

Hard fare is food coarse and insufficient in quantity.

Hard lines means a hard lot, a position or lot in which one has to endure hardships.

A hard saying is a saying difficult to understand, or a precept difficult to obey.

Hard swearing. When a witness in giving evidence on oath testifies what is not true and does this for a sinister purpose, such evidence is sometimes spoken of as "hard swearing."

It is feared there is much hard swearing in Indian courts of law.

What of the disclosures before our election committees? Is not what is called hard swearing common to both sides of a contention?—*Leisure Hour*.

A haunted house is a house which superstitious people suppose to be frequented by a ghost.

A henpecked husband is a man habitually snubbed by his wife.

A herculean task is a work requiring very great effort for its accomplishment, a work which only a Hercules could perform.

A high flier is one who is extravagant in pretensions or manners. In Grecian mythology, Icarus, flying from Crete with the aid of waxen wings invented by his father Dædalus, in his pride soared so high that the sun melted his wings and he fell into the sea and was drowned.

A high flown sentiment is an extravagant sentiment.

A high flown style is a pretentious style.

The Holy Scriptures. This name or epithet is applied to the sacred books of the Old and New Testaments, which make up the Bible. The term *scriptures* etymologically means *writings*; and the adjective *holy* is applied to these writings because they were inspired by the Holy Spirit of God, were written by holy men, and tend to promote holy living in those persons who accept and obey their teaching. The Bible is sometimes designated the *Sacred Scriptures*.

An honest penny is a small sum of money honestly earned.

Hush money is a bribe paid to secure silence; money paid to prevail on some one to keep back information and to prevent a disclosure of unpleasant or compromising facts.

An idle compliment or an empty compliment is a compliment which is meant to be hollow and without heartiness or sincerity. Hollow compliment means the same thing.

Indian file is one after another. *File* here means a row of men ranged after one another, and *Indian* here means North American Indian.

The inspired penmen. This collective term is applied to the writers of the several books of the Bible. They are also sometimes collectively called the *sacred penmen*.

The iron age of the world is a supposed period in the past when men were harsh and rude in their intercourse; when there was little kindness of dealing between man and man.

An iron bound coast is a rocky precipitous coast.

An iron hand is a harsh, severe hand; a tyrannical hand.

An iron will is a will not easily bent, an inflexible will, indomitable determination:

Napoleon conquered by the force of an iron will.

The iron will that had upheld him (Grant) in all the vicissitudes of war, still in a gracious guise sustained his lingering hours.—*Beecher*.

A Jack Tar is a British sailor.

A jail bird is a notorious offender who has often been in jail for his crimes.

A jaundiced eye is a prejudiced eye. A man is said to look at things with a jaundiced eye when he is determined to see only faults. The root of the prejudice is commonly either jealousy or hatred.

The man who sees things with a jaundiced eye must be a very sour, discontented, unhappy creature.

A knowing look is a significant look, indicating that the person looking knows more of a matter spoken of than is openly expressed.

A laconic speech is a short pithy speech ; a bald statement of fact without any of the embellishments of oratory. Such speech the Spartan warriors, who despised oratory, were wont to indulge in ; and as Sparta was the capital city of that province of Greece called Laconia, any abrupt, bald, pithy speech came to be called a *laconic* speech.

The Last Judgment is the name given to that great general judgment which God will hold at the end of the world on all that have ever lived on this earth. This judgment is called *last* because it will fix the final destinies of all.

The late Mr. Brown, means, Mr. Brown who has recently died. The *late* Governor of Madras is the gentleman who recently was governor, but has now vacated that office.

Laughing gas. The gas known as nitrous oxide is called laughing gas, because when inhaled it produces exhilaration and laughter.

Laughing jackass is the name of a bird known as the Australian kingfisher.

A laughing-stock is an object of ridicule, a butt for amusement.

He talked nonsense and made himself the laughing-stock of his hearers.—*Macaulay*.

A lay figure is a figure shaped like the human body which an artist drapes so as to have a model for drapery folds.

A leading question is a question so put to a witness as to suggest to him the answer which he is desired to give.

A leap year is a year of three hundred and sixty-six days. It comes every fourth year and in that year February has twenty-nine days.

Learned leisure is leisure devoted to the pursuits of learning. The phrase would generally be used of a person who, having had a period of active life, had come to enjoy a period of leisure and who devoted that leisure to learned studies. It is used of a man who, after years of active life, has leisure which he employs in writing books. The phrase is sometimes used, with a touch of irony, of a man who has much leisure and who from his profession might be expected to write books, or otherwise advance learned pursuits, but does not do so.

The professors in our colleges have not a little learned leisure.

The left bank of a river is the side to the left hand as you go down the river.

A left-handed compliment is a sneering disparaging personal remark.

Legal tender is coin or Government paper money which the law authorises to be tendered in payment of debts.

Letters patent means a writing proceeding from the Crown, granting to a person the sole right to do some specified act, or enjoy some specified privilege. The words in this expression must not be reversed.

A light-fingered person is one given to pilfering, clever in small thefts. Thieves are sometimes called the light-fingered gentry.

Light literature is novels, tales, books, etc., that do not require much study to understand them.

Light reading is reading which does not require mental effort to understand.

A light sleeper is a person easily awakened from sleep. The opposite is a heavy sleeper.

Live stock, the domestic animals kept on a farm, as sheep, buffaloes, horses.

Living rock is rock which has never been quarried, rock still in its original bed.

Lofty rooms are rooms that have a high ceiling. It might be supposed that a lofty room meant a room in the upper storey of a house, whereas the meaning is as we have given.

Long clothes are clothes worn by an infant child.

One's long home or last home is a poetic term for the grave.

Man goeth to his long home and the mourners go about the streets.

—*Eng. Bib.*

The long last sleep is applied to death. The term sleep is applicable, because as men wake up from sleep, so—as Christians and Mahommedans believe—all the dead shall yet wake up and rise to the general judgment of Almighty God.

Long winded is tedious in speech or argument.

Low diet is a diet of simple food suited to a weak stomach.

Lynch law. A farmer named Lynch, of Virginia, in the United States of America, once punished a criminal without having him legally tried. He took the law into his own hands and was accuser, judge, jury, and executioner all in one. From his name came the term *lynch law*, which denotes the practice of punishing men for crimes where the punishment is inflicted by unauthorised persons and without judicial trial.

Mob law denotes the same course when carried out by a mob.

The murderer of Miss Ida Atkinson, in Indiana, who was arrested and put in jail, . . . was last week forcibly taken from jail and from the custody of the sheriff by an armed mob and then summarily executed under lynch law. . . . There is nothing so fatal to the regular operation of law, or so dangerous to human society, as the reign of lynch law.—*English Newspaper.*

Maiden name. A lady's maiden name is the surname she bore before she was married. For instance, Mary Smith is married to John Brown. Henceforth she drops her own surname and takes that of her husband and writes her name Mary Brown. This is the custom in regard to English names. And when any one asks what Mrs. Brown's maiden name was, the answer is, Smith.

A maiden speech is the first speech of a new member in a public body,—as in a Town Council, or in the House of Commons. It is implied that the person of whom the term is used is in a position where he may be expected occasionally to make a speech. When a man in such circumstances makes his first speech, he is sometimes said to make his *début*.

The main chance is the chief or principal opportunity. But the phrase is restricted to the opportunity of getting or making money. 'He has an eye to the main chance' is said of a man who is very sharp and keen in his business transactions.

A marriage portion is a bride's dowry.

A mealy-mouthed fellow is a fellow so timid and sneaking that he is afraid to tell the truth in plain language, but speaks with feigned delicacy of speech. Tennyson speaks of one being "nursed by mealy-mouthed philanthropies."

All religions but one [Christianity] are obliged to be mealy-mouthed about man's fall and ruin and guilt, and eternal death.—*Dykes*.

The mercantile marine is a collective phrase, signifying all the ships engaged in commercial pursuits.

Very rich merchants are sometimes called merchant princes.

Middle age is that period in a man's life when he is between about forty and sixty years of age.

The middle ages is the term applied to the period extending from the decline of the Roman Empire to the revival of learning in Europe,—say from the eighth to the fifteenth century, A.D.

The milky way is that whitish belt of stars in the heavens known in India as the heavenly Ganges.

A moral certainty is said of an event so likely to take place that its occurrence may be regarded as certain.

This man lives so extravagantly that if he does not soon rein in, his bankruptcy is a moral certainty.

Mother wit is natural shrewdness or sagacity.

A mountain battery is a battery of light cannon for use in hilly districts where heavy cannon cannot be drawn.

Mountain dew is genuine Scotch whisky, so called from being stealthily distilled among the mountains of Scotland.

The naked eye is the eye unaided by any kind of instrument.

Can any one look on the noonday sun with naked eye?

A naked sword is a sword unsheathed.

A narrow escape is an escape effected at great risk, an escape involving exposure to serious danger. Sometimes we read of a half-breadth escape,—that is, an escape in which the risk was so imminent that to swerve even a hair's breadth to either side would have been ruinous.

His [Hobart Pacha's] whole biography is an account of hair-breadth escapes, equally romantic and equally marvellous. More than once he had a narrow escape from being eaten by sharks.—*Literary World*.

Natural religion is knowledge of God derived from studying nature. It is commonly contrasted with revealed religion which is knowledge of God which He has revealed through the writers of the Bible.

The New World is the American Continent. It is contrasted with the Old World, that is, the Eastern Hemisphere.

The next world is the life after death.

A nine days' wonder is an unexpected occurrence which creates great interest for a short while and then drops out of notice.

An oily tongue is a flattering tongue, a tongue that glibly uses honeyed words of flattery. A person who uses soft, flattering language is sometimes said to have a *smooth tongue*.

An old bachelor is a man who has never married and is no longer young. An old maid is a woman who has never been married and is no longer young.

A one-sided statement or view is a statement or view which gives only one side of a case and is therefore only a partial statement.

An open country is a district of country free of trees where the view is undisturbed. Hence we also speak of an open view.

Open day is full, clear, diffused daylight, as distinguished from twilight. Hence a thing done publicly and without any secrecy or attempt at concealment, is often said to be done in open day or in the face of day.

An open-handed man is a man generous with his money.

An open harbour is a harbour to which there is easy access.

An open-hearted man is a sincere frank man, not sly or cunning.

An open mind is a mind not yet made up. A man is said to have an open mind about a thing when he is waiting for further light before forming a definite opinion regarding it.

An open question is a matter for discussion and not yet decided.

An open secret is a secret that has oozed out and has become known.

An open verdict is a verdict given when the guilt of the accused is left undetermined through lack of evidence. It is also applied to a verdict given in a case where it cannot be decided whether or not a crime has been committed. For instance, a man is found drowned and an inquest is held; but there is no evidence to show how the man got into the water,—whether he fell in accidentally, or committed suicide in this way, or was pushed in by some one, and so the jury return an open verdict, and say, "Found drowned."

An open winter is a winter in which there is little frost or snow.

An opening speech is the first speech at a meeting. It is usually given by the chairman and is often prefatory to the principal speech given at the meeting.

Original sin is the innate depravity or proneness to evil which is in every man's heart. When they understand the term, all men feel it even though they may not acknowledge it.

A packed jury is a jury composed of men not unprejudiced.

Palmy days are prosperous times.

A paper knife is a blunt knife for cutting folded paper.

Parallel passages are passages in writings or books which closely resemble one another in thought and language.

Party spirit is enthusiasm common to a party of persons and binding them together ; devotion to one's own party.

A pass word is a word privately agreed on beforehand to be given as a sign of comradeship before one is allowed to pass.

The passing bell is a bell tolled at the hour of death. It was so called because in superstitious times a bell was used to frighten away evil spirits from the human spirit as it was departing from the body.

Passing strange. The word *passing* here is equivalent to *surpassing*, and the phrase means, exceedingly strange. But the brief, terse, idiomatic form of the phrase must not be departed from. Similarly we have *passing fair*.

This news you have heard is passing strange,—that is, it is so surprising that *strange* is too mild a word to describe it.

A patron saint is a saint who was supposed in superstitious times to have a particular country or city or person under his or her especial guardianship. Thus St. George is the patron saint of England, St. Andrew of Scotland, St. Patrick of Ireland.

A penny-a-liner is a literary drudge or hack who writes for poor remuneration.

Penny readings is a name given in England to entertainments in which the chief attractions are readings and music. They are conducted gratuitously by persons of taste and culture who wish to elevate the uneducated. The charge for admission to these entertainments is one penny for each person.

A pious fraud is a deception carried out under the plea of religion. It is justly regarded as doubly wicked because perpetrated in a holy name or cause.

Piping hot is quite hot, at great heat.

Plain sailing or smooth sailing means generally, advancing without encountering obstacles or difficulties.

Men do not find it to be all smooth sailing when they settle down in a new colony.

Poet laureate is the name given to the poet chosen by the English sovereign and expected to write poems on great national occasions. The position is counted one of great honour and is commonly held for life. A small salary is attached to it.

Point blank is directly.

A **practical joke** or **jest** is a trick played upon a person by which it is sought to put him into a ridiculous position or show him in a ridiculous light. A practical joker sometimes gives grave offence and brings himself into serious trouble.

Three men, as a practical joke, recently ducked a fourth in a mill pond; but unhappily the poor fellow was drowned in the operation. The three men were arrested.

Maclaren says of David's stealing through the darkness and cutting off the skirt of King Saul's long robe, "It was a coarse practical jest, conveying a rude insult, and the quickly returning nobleness of David's nature made him ashamed of it."

The **present day** is a phrase applied to our own times as distinguished from former or future times.

A **private soldier**, or a **private** is an ordinary common soldier of the British army.

A **promising youth** is a young man whose character and conduct give reasonable ground for hope that he will yet become a good man, a man of ability. It is in this sense of the word that Washington Irving uses *promise* in the following:

My native country was full of youthful promise.

Proud flesh is flesh which grows as an excrescence in a wound or sore.

A **public house** is a house licensed for the sale of alcoholic liquors by retail.

Qualified praise is restricted, modified praise. To say of a picture that it would look well if certain other pictures were not near it, is to give it qualified praise. The term *unqualified praise* is also found.

This book is too interesting to be treated with indifference, too good to be set down as bad, and also too bad for unqualified praise.—*Literary World*.

A **queer fish** is a colloquialism for an eccentric person.

A **quixotic project** is a project as foolish and extravagantly romantic as those ascribed to Don Quixote. Don Quixote, the hero of a celebrated romance by the Spanish writer Cervantes, is represented as engaging in all sorts of ridiculous and extravagantly romantic feats of gallantry. Prescott speaks of "feats of quixotic gallantry."

A **raey style** is a fresh, lively piquant style.

A **rainy day** in its metaphorical meaning is a time of adversity. A prudent man does not spend all he earns, but lays up something for a rainy day.

A ragged school is a free school for very poor children.

A random shot is a shot which is not aimed at any particular object, but which nevertheless strikes something. The phrase is used both literally and metaphorically.

A man walking along the road was accidentally killed by a random shot fired by some sportsmen.

A student at an examination in attempting to answer a question he is not sure of, is sometimes said colloquially to take a random shot at the question; by chance he *may* hit the answer, but most probably he will not.

A random statement is a statement made at hazard or without due consideration, a chance guess. It is generally implied by the phrase that the guess is not correct, or that the statement is far from the truth.

Raw material is material in the natural state to be used up in manufacture, material not yet worked upon by art. Hence raw cotton or raw silk is cotton or silk not yet spun or twisted.

Bombay exports large quantities of raw cotton.

Raw recruits are men enlisted but not yet drilled to be soldiers.

Raw spirits are strong drink, as brandy, undiluted with water.

Ready money is cash in hand, money available wherewith to make immediate payments.

A ready pen. A man who composes and writes quickly and easily, is said to have a *ready pen*, or to be a *ready writer*.

Real estate or real property is property in land or houses. All other articles of property are called personal property, as money, books, jewels.

The Red Book is a British official book containing the names of all persons in the service of the state.

Red Coats is a name commonly given to British soldiers.

A red letter day is an auspicious, fortunate day; so called because in the old Romish calendars the holy days or saints' days were marked with red letters, and the holy days were festival days.

Red tape. Official documents are generally tied with red tape, and so the phrase has come to mean excessive official formality.

A regiment nine hundred strong is a regiment having nine hundred soldiers.

The religious world is a phrase meaning decidedly religious people, including sometimes such publications as are specially theirs.

A restless night. When a sick person cannot sleep but tosses uneasily on his bed at night, he is said to pass a restless night, that is, a night giving him no rest.

A riding horse is a horse one keeps for exercise in riding.

A riding whip is a whip which one uses when riding.

The right bank of a river is the bank to the right hand as you go *down* the river.

A right hand man is one's chief helper or agent, a man whose active service one cannot do without.

The rising generation is that set or generation of young people who have not yet attained to manhood and womanhood, on whose shoulders will soon fall the burden of the world's work.

A river basin is a valley or tract of country through which a river flows and which it drains.

A river bed is the bottom of a river.

A rough guess is a guess made without careful calculation and supposed to be approximately correct.

A round dozen is a full dozen. The term would be used when a dozen would be beyond expectation.

This man has a round dozen of children.

A round robin is a petition or declaration to which men attach their signatures in a circle so that it may not be known who of them is the leader : as,

The medical men signed a round robin unanimously agreeing upon the terms they would accept from the clubs.—*English Newspaper*.

The ruling passion is the passion or motive which dominates a person's life, as the love of money, desire for applause.

A saving clause is a parenthetical sentence which makes a reservation. For instance, Government, in granting a tract of land to a zemindar, might reserve the right to search for minerals. The clause in the deed of grant which specifically reserved this right would be the saving clause.

Scaling ladders are ladders by which soldiers, assaulting a fort, mount the walls.

Scot free is, exempt from payment, untaxed ; and hence, unhurt, safe, without molestation. *Scot* formerly was the name of a tax or assessment. Hence *scot free* is literally, free from the scot or tax.

Do as much for this purpose and thou shalt pass scot free.—*Scott*.

A screw loose is a colloquial expression, meaning that there is something wrong.

Seasoned food is food spiced to render it more palatable.

Seasoned timber is timber so thoroughly dried that *all* the sap has gone out of it.

A settled conviction is a fixed permanent impression or belief, a conviction arrived at after mature reflection and now an abiding one.

Settled weather is clear, calm weather, weather free from storm for a considerable time. Wet weather is rainy weather.

Sharp practice is a recognised euphemism for knavery. The phrase is probably derived from the practice of some unprincipled lawyers who cleverly endeavour to manage their cases so as to secure for themselves as much money as possible.

A **sheet anchor** is the largest anchor of a ship, the anchor to which when cast out the mariner mainly trusts to prevent his ship being driven ashore by stress of weather. Hence the phrase has come generally to mean, the chief support, the last refuge for safety. *Sheet* here is derived from *shot*, thrown out.

Sheet lightning is lightning in wide, extended flashes,—spread out like a sheet. It really is the reflection of forked lightning, which is the name given to lightning which seems to dart from or split the sky.

A **shooting box** is a private house where a sportsman resides during the period when he is shooting game.

A **shooting coat** is a particular kind of coat which a sportsman wears when he goes to shoot game.

A **shooting gallery** is a place covered in where men practise shooting at a target.

A **shooting licence** is permission given officially by Government to kill game with firearms.

A **shooting pain** is a quick, sharp pain, coming suddenly like a shot.

The **shooting season** is the restricted time fixed by law for sportsmen to shoot particular game. The season for one kind of game is not always the same as for another.

A **shooting star** is a meteor.

A **short cut** is a direct, cross path which shortens the way.

A **sick bed** is a bed on which a sick person is lying.

Sick leave is leave granted on account of illness.

A **sick room** is a room in which a sick person lies.

A **side issue** is a question akin to the question directly under consideration.

A **side saddle** is a saddle for a lady. An English lady in riding keeps both her feet on the same side of the horse and her saddle is made to suit this.

A **siege train** is heavy artillery intended to reduce fortifications.

A **singing class** is a class in which singing is taught.

Single blessedness is a term jocularly applied to the unmarried state.

Single combat is a struggle or combat in which there is but one person engaged on each side : a duel.

History records instances of opposing armies staking the issues of a war upon the struggle between two champions chosen from the two sides and engaging in single combat in sight of both armies.

A **sinking fund** is a fund formed by setting aside a specified annual sum which will accumulate and in course of time wipe out a debt.

A **sleeping draught** is a draught of medicine taken to induce sleep.

A sleeping partner is a term applied to a partner in a business who has invested money in the business, but takes no active share in the management of it. He participates however in the profits and losses.

A slow coach is a colloquial term applied to a person who is slow in his movements, an inactive person who makes but slow progress; a dull, stupid fellow.

Small arms. Rifles, muskets, pistols, are called small arms as distinguished from cannon.

Small craft is a term applied to small boats, skiffs.

Small fry is colloquial for children.

The small hours are the hours after midnight up to three or four o'clock.

Small talk is trivial conversation, gossip.

Small wares are trifling haberdashery articles, as buttons, thread, tape.

A smoking cap is a particular kind of cap commonly worn when one is smoking.

Social questions are questions about matters which affect the life of man as a social being, or as a member of society.

A society journal is a magazine which relates the news of fashionable people.

Society verses means entertaining poetry intended for the amusement of polite people.

Soft sawder is a colloquial and, perhaps, vulgar expression for flattery. It is applied to language which tickles a person's vanity, and which is used to accomplish some particular purpose. *Sawder* in the phrase is a corrupted form of *solder*.

Soft soap is a phrase of the same meaning as soft sawder.

A sound beating is a thorough beating, a beating in which the strokes are laid on with force.

A sound sleep is a deep sleep.

Sour grapes. The fox in the fable seeing grapes on a vine high above him made many attempts to reach them, but in vain, and then said, 'They are sour.' Hence the expression is applied to a desirable thing which is not attainable and is on that account despised.

The Southern Cross is a constellation in the Southern hemisphere of the heavens, which is not seen in Northern latitudes. Hence it would be said of a man living in Australia that he lives under the Southern Cross.

Spare time is unoccupied time, leisure time, time to spare.

Special pleading is the specious, unsound argumentation of one who twists statements from their ordinary meaning in order to gain a victory; or it is the alleging of special, new matter which does not directly deny what is alleged on the opposite side.

A **stalking horse** is a figure like a horse, behind which a sportsman conceals himself out of sight of the game which he wishes to kill. Hence the phrase has come generally to mean a sham, a pretence or mask used to conceal a secret project : as,

“Hypocrisy,” says one, “is the devil’s stalking horse, under an affectation of simplicity and religion.”

A **standing army** is an established permanent army, as distinguished from a body of fighting men called out on an emergency and disbanded when the emergency is past.

A **standing colour** is a fixed colour, a colour not liable to fade or wash out.

Standing corn or **standing grain** is corn or grain in the field and not yet reaped.

A **standing joke** is a continuous subject for mirth or ridicule.

A **standing nuisance** is a continuous, permanent nuisance.

Standing orders are rules made by an organised body to regulate the mode of conducting its business.

Standing water is stagnant water, as distinguished from running or flowing water.

A **stand up fight** is a contest in which the opponents face one another boldly. It may be applied to opponents in argument as well as to pugilists.

The **Star Spangled Banner** is the national flag of the United States.

The **starting point** is the point of departure in a race, the point from which a start is made. The **turning point** : Sometimes a race is from a starting point, round a post away at a distance, and then back to the starting point. That distant post is the turning point. Metaphorically the phrase means the point upon which a disputed question turns and which decides the case : also, the point in the course of events, or in the progress of a disease, at which there begins a decided change. The **winning post** is the goal, the post to which the racer must go ; and he who first reaches that post is the winner.

Stone blind is completely blind.

Stone deaf is completely deaf.

Stone fruit is fruit having a hard seed inside the pulp, as a mango, a peach, a plum.

A **storm signal** is a signal put up at appointed places on the sea coast to indicate that a storm is anticipated.

A **strait waistcoat** or **jacket** meant originally a garment of strong material, with long sleeves tied behind the back, formerly put on a lunatic to restrain him. To say of a man that he ought to be in a strait waistcoat, is a humorous way of saying that he ought to be restrained, for he does not know when to desist ; he is most impulsive or passionate.

A strait laced person is one who has very rigid principles and manners, in a narrow minded way.

Street Arabs is a term applied to destitute, homeless children, who wander about in the streets of towns as waifs of society. The name was doubtless first given to poor homeless children in the streets of London.

Strong drink is alcoholic drink as brandy, whisky.

Strong language is severe, angry language.

A stubborn fact is a fact which a person would like to get over or ignore, though circumstances do not permit of his ignoring it.

A stump orator is originally an American phrase for one who harangues people from the stump of a tree or any elevation. It is commonly applied to a man who makes electioneering speeches, in which he does not always adhere to strict truth, but is boastful and blatant; a blatant demagogue.

A sun hat is a hat worn to protect the head from the sun.

A swan song. The swan, though not a singing bird, was formerly believed to sing a sweet song before dying. So when a man before death utters or publishes a statement which is much appreciated, that utterance is sometimes called his swan song.

Sworn foes are determined, implacable foes.

Sworn friends are persons among whom there is a friendship as firm as if they had sworn to love one another.

Tall talk is an American colloquial expression for exaggerated language, especially language that is boastful.

A thankless task is a work for which, if you perform it, you will get no thanks or credit.

The three R's are reading, writing, and arithmetic. The phrase is formed from the alliterative beginning of these three words, the third word being often vulgarly pronounced as if the first letter were elided, *'rithmetic*.

A time-honoured custom is a custom which has been maintained for a long time.

Total abstinence is entire abstinence from the use of alcoholic liquor. They who practise this are called total abstainers.

A towering passion is a violent rage.

Trade winds are strong currents of wind near the equator which blow steadily in one direction for a considerable period.

Our transatlantic cousins is a name often used in England for Americans generally, inasmuch as they live beyond the Atlantic, and because they are of kin to Englishmen.

A true bill is the description given to an accusation which on a preliminary investigation is regarded as supported by evidence strong enough to warrant a trial in a court of justice.

The tuneful nine is a poetical name for the nine muses.

An untimely end is premature death.

The upper ten thousand, or briefly the upper ten, means the aristocracy, the most fashionable grade of society. The term was first used in this sense in America, and applied to the fashionables of New York; but it is now in quite common use in current English.

A Utopian scheme. Utopia was the name given by Sir Thomas More to an imaginary island which had an ideally perfect government. Hence the term *utopian* has come to be applied generally to an admirable scheme or project that is fanciful, chimerical, incapable of accomplishment.

A vexed question is a question regarding which there has been much disputation without arriving at a decision.

The Victoria Cross is a decoration instituted about 1856 by Queen Victoria, given to officers and men in the British army but only for eminent personal valour under very great personal danger. The badge is a cross with the inscription on it, "For valour." It is much coveted as being the highest honour for personal bravery in the army. One who has received it is sometimes called a V.C.

Virgin soil is soil which has never yet been cultivated.

A walking stick is a stick or staff which one keeps in his hand when walking.

A watering place is a seaside resort. And the term is sometimes applied to any place where there are medicinal springs.

A watery grave. One who comes to his death by drowning is said to have found a watery grave.

A well-read man is a man of literary culture, one who has read many good authors.

A wet blanket. A blanket saturated with water if put over a fire will slowly extinguish the fire. Hence the phrase has come to be applied generally to any person or anything whose presence damps or checks ardour or enthusiasm.

All were full of fun and frolic before he came, and his entry into the room was a wet blanket to their mirth.

A white elephant. The elephant is an animal so hard to supply with food that he would soon eat all that an ordinary person possesses. It is said that when the King of Siam wants to bring any of his courtiers to beggary, he presents him with a white elephant. Of course the courtier cannot refuse a present given him by the king, nor can he refuse to keep it; the result is that he is soon a ruined man. Hence to say of a thing that it is a white elephant, is to indicate that it is an unprofitable dignity which is very costly to support.

White heat is intense heat. Iron when hottest looks white. We also speak of a person being in a white heat when he is in extreme passion.

A white lie is an evasion, a harmless and non-malicious untruth.

A wild goose chase is a foolish, wild, unprofitable adventure, the pursuit of anything not knowing where it will lead one to.

A winding sheet is a long piece of white linen or calico wound round a corpse before the corpse is placed in the coffin for burial.

A would-be philosopher is a person who dabbles in philosophy and would like to be considered a philosopher, but is not really one. So a would-be poet.

A young hopeful is a slightly contemptuous and sarcastic term applied to a naughty boy.

67. Idiomatic Noun Phrases.

Many expressive idiomatic phrases are composed of a noun and a prepositional adjunct, or a noun governed by another noun in the possessive case. We give a few of these.

The angel's song is the song sung by the angelic choir over the plain of Bethlehem, the night the infant Jesus was born. Its refrain is, "Glory to God in the highest, and on earth peace, goodwill to men."

An apple of discord is a subject of envy and strife. The origin of the term is the mythological story which tells that into an assembly of the gods, Eris—the goddess of discord—threw a golden apple on which was inscribed, 'For the fairest.' For this golden apple the goddesses Juno, Minerva, and Venus contended; it was adjudged to Venus.

The apple of one's eye is a thing delightful for a person to contemplate, and therefore very dear to that person.

Apples of Sodom are a kind of golden-coloured fruit found in the valley of the Dead Sea, but the taste is like ashes. Metaphorically, therefore, the phrase means, disappointed expectations, results which belie hopes, pleasures which have a sting.

The ass's bridge is a name playfully given to the fifth proposition in Book I. of Euclid's Elements. It is the first difficult proposition in geometry, and schoolboys rarely get over it for the first time without stumbling.

The baker's dozen is thirteen.

The balance of trade is what makes up the balance between a country's exports and imports valued in money, or the difference in money between the exports and imports of a country. When the exports of a country, say in a year, exceed in money value the imports of the country for the same period, the balance of trade for that time is said to be *in favour* of the country, because more money comes in for the exports than is paid out for the imports. And on the other hand, when the imports exceed the exports in money value, the balance of trade is said to be *against* the country.

A beast of burden is an animal which draws or carries heavy loads, as the horse, the ox, the camel, the elephant.

A **beast of prey** is a beast which lives by killing other animals and eating them, as the lion, the tiger. So the eagle, the vulture, are birds of prey.

The **bed of a river** is the channel in which the water flows.

A **bed of roses** is an easy comfortable situation.

A **bed of thorns** is a very uncomfortable situation.

A **bill of fare** is a list of the articles of food provided for a feast.

Bill of health. A *clean bill of health* is a document signed at a port by the proper authorities, and given to the captain of a ship when about to sail, certifying that at the date of starting there was no infectious disease at the port which the ship left. The inference from this is, that when a ship gets a clean bill of health, she could not carry infection from the port of departure. The opposite is a *foul bill of health*. When a ship reaches any port, a health officer comes from the shore to the ship to examine the bill of health; if it is a clean bill, persons from the ship are allowed to land; if a foul bill, the ship may be put into quarantine, or some other arrangement is adopted. All such arrangements are prudent, precautionary measures to prevent the spread of infectious diseases. If a captain cannot produce a clean bill of health, it is assumed that he has a foul one, or that he could not get a clean bill because of there being disease at the last port of departure.

The steamer "Patagonia" arrived here to-day. Owing to her bringing a foul bill of health from Rio Janeiro, she has been placed in quarantine.—*English Newspaper*.

A **bill of mortality** is an official statement showing the number of deaths in a place within a given time.

A **bird's eye view** is a view seen from above as by a bird flying, a view taken in at a glance; hence a general view, not minute or detailed; also, a kind of perspective drawing in which the artist is supposed to be above the objects, and therefore to see them as a bird in the air would do. Burke speaks of a bird's eye view of a subject.

We had a bird's eye view of the town from the college tower.

A **bird of passage** is a migratory bird, a bird which spends the summer in one land and the winter in another. Metaphorically, it is a person who roams.

Birds of a feather is a phrase applied to persons of like disposition, persons likely to act in the same way. 'Of a feather' in the phrase means 'of one and the same plumage.'

The **Board of Trade** is a department of the British Government having charge of important functions regarding the trade and navigation of the United Kingdom.

Body and soul is a phrase having the force of an adverb and meaning wholly, entirely: as,

He gave himself to the pursuit of pleasure, body and soul.

The book of Common Prayer is the authorised book containing the prayers and services used in Church of England churches.

A breach of promise case is a case brought before a court of justice in which a woman charges a man with breaking his promise to marry her.

The burden of a song is the refrain, the part which occurs again and again in the song.

A burst of applause is a sudden breaking forth of applause. A round of applause is applause in which the whole circle or meeting joins.

A case in point is an apposite illustrative instance.

A cast of the eye is a squint.

Castles in the air are visionary projects, imaginary schemes, projects having so slight a basis in the facts of actual life that they are never likely to be realised.

Charles's wain is a name given to the constellation Ursa Major, the great bear. *Wain* here is a contraction for waggon. This striking object in the Northern hemisphere is also popularly called the Plough.

A child of fortune is a person peculiarly successful.

A cock and bull story is a silly, improbable story or rumour.

Contraband of war is a term applied to articles which by international law a neutral power may not supply to either of two powers at war. Such articles if attempted to be supplied, are liable to seizure and confiscation by either belligerent power.

A council of war is a meeting of officers in a time of war to discuss what steps should next be taken and what course followed.

The crack of doom is colloquial for the end of the world.

The crux of a question is the central point on which the issue turns.

Days of grace are days, commonly three, allowed for the payment of a bill beyond the date marked for payment.

One's day of grace is the period during which a man still has time to repent of his sins and change his conduct.

A diamond of the first water, is a diamond perfectly pure and transparent. And the term is applied by metaphor to a reliable thing which is perfect of its kind. A rough diamond, is a diamond uncut and unpolished. The term is used metaphorically.

A drug in the market is a term applied to any commodity for sale, for which there is no demand.

The ends of justice are the purposes for which justice is administered.

English : the English. The word *English* used alone is the English language. The phrase *the English* means the English people.

The three estates of the realm are the authorities that in the United Kingdom have jointly in their hands the legislative functions of the State—namely, the Lords Spiritual, the Lords Temporal, and the Commons. The fourth estate is a term sometimes applied to the Press. This expression indicates that the newspaper press in our times has come to be as powerful a leader and exponent of public opinion as any of the ordinary three estates of the realm. The epithet, therefore, is very complimentary as regards the influence of journalistic literature.

The fall of man is the term applied to the lapsing of the first parents of mankind—Adam and Eve—from their primeval state of innocence into a sinful state.

The field of view, or field of vision is the whole space seen or looked at; especially the whole area seen through a microscope or telescope.

A fish out of water is a person in uncomfortable surroundings.

A flag of truce is a white flag indicating a desire for a temporary cessation of fighting and for a peaceful interview with the enemy.

Flesh and blood is a phrase denoting human nature. The phrase is not commonly used unless something hard to be endured is spoken of.

Flesh and blood can bear it no longer.—*Thackeray*.

A flight of stairs is a stair way.

A flourish of trumpets is noisy ostentatious display.

A fresh lease of life. A man is sometimes said to have got a fresh lease of life when he recovers from a severe illness; it was feared he would die, but God has granted him a new term of earthly existence. The phrase is also sometimes applied figuratively to an arrangement which was likely to come to an end, but the force of which has revived.

A friend at court is a person well disposed towards you who can exert influence on those who have it in their power to benefit you.

The gift of the gab is colloquial for fluency of speech, loquacity. The phrase is slightly contemptuous.

The men who take the lead in a caste meeting are those who have cool effrontery and the gift of the gab.

God's acre is a cemetery, a burial ground.

The gray of the morning is a phrase applied to the time after dawn when in the early twilight all things are seen but dimly and indistinctly:

Our ship . . . was surprised in the gray of the morning by a Turkish rover.—*Defoe*.

Hammer and tongs is a colloquial phrase with adverbial force meaning vigorously, and sometimes violently.

The house of mourning is a term applied to a house in which one has died. In England usually a few days, two or three or four days, intervene between death and burial; it is usually during those days that

the term *house of mourning* is applied to the house in which death has taken place.

Many friends came together to the house of mourning to show their sympathy with the bereaved family.

The *ins and outs* of a thing is a phrase used colloquially to denote the full details of a thing. Sometimes it is the *outs and ins*.

It is easy to detect our author's familiarity with the *ins and outs* of political life.—*Literary World*.

A *Jack of all trades* is a fellow who can turn his hand to any kind of business. Commonly a *Jack of all trades* is bad at all trades; hence the colloquial maxim, "Jack of all trades, master of none."

A *Jack Tar* is a British sailor. A sailor is called a *Tar* because his clothes are often smeared with tar.

King's evidence. Sometimes a number of persons are charged with a crime, but cannot be convicted for want of sufficiently strong evidence; if one of them confesses all and gives evidence which convicts the others, he is in consequence allowed to go free. Such a person is said to turn *King's evidence*; or in a *Queen's reign* it would be *Queen's evidence*.

King's evil is scurvy. It is so called because in former times the touch of a king's hand was supposed to cure it. But we do not say *Queen's evil*.

The *King's speech* is a speech delivered by the King or by the Government in the King's name at the opening of Parliament.

The *king of terrors* is death, the thing most dreaded by many. This is a Bible phrase.—*Job* xviii. 14.

The *Land o' Cakes* is a colloquial name for Scotland, applied no doubt because oatmeal cakes are a common kind of food among the poorer classes, and because the Scots are good at baking such cakes.

The lady loves and admires and worships everything Scottish; the gentleman looks down on the *Land of Cakes* like a superior intelligence.—*Blackwood*.

The *land of the leal*. The word *leal* means faithful, loyal, true. But the phrase is commonly applied to Heaven.

The *land of the living*. The phrase *the living* means those who are alive, and *the land of the living* is the place of living men, this earth.

The *land of nod* is a colloquial name for the state or condition of sleep.

The *law of the land* is the general, public, or common law of a particular country; also, the due process of law in a particular country.

A *limb of the law* is a colloquial vulgar name for a lawyer.

The *lion's share* is an unfairly large share. In *Æsop's fable* of the animals hunting, when the prey came to be divided, the lion took the greater part for himself.

The long and short of a thing is the whole of it tersely stated.

The long and short of what I have to say to you is this, 'If you don't do your work as you ought to do it, I will dismiss you.'

A maid of honour is a female attendant or companion of a queen or princess.

Man's estate is manhood.

A man in a thousand is a man so excellent that a thousand might be passed by before one could find his equal.

The man in the street is the ordinary uneducated man.

A man of letters is a man thoroughly acquainted with literature.

The study of books is called literature and . . . a man versed in it is called . . . a man of letters instead of a man of books.

Ruskin.

A man of parts is a man of superior ability, a man of more than ordinary talents.

A man of spirit is a courageous man of noble character.

A man of straw is a puppet, led about at the will of another; a man of no independence of character or influence.

A mare's nest. The ancient Saxons supposed that what we call nightmare was produced by a demon or vampire called Mara sitting on the sleeper's breast. The vampire was believed to sit on hid treasure as a hen on eggs, and the place where it sat was called its nest. In fact, however, the treasure is a mere nothing, and exists only in imagination. Hence when any one thinks he has made a great discovery, which afterwards turns out to be nothing, we say he has found a *mare's nest*. Brewer gives the following instances:—

Why dost thou laugh?

What mare's nest hast thou found?—*Beaumont and Fletcher.*

Are we to believe that the governor, the executive council, the officer and merchants have been finding mares' nests only?—*Times.*

Better than a mile. An idiomatic use of better is found in the following, where it signifies *more*:—

The fellow was quite surprised and ran better than a mile before he stopped.

The milk of human kindness is a phrase used by Shakespeare, meaning kindly feeling.

A moot-point is a point or question yet undecided, a question which may be debated, a point still open to discussion.

Neck or nothing is really a colloquial adverbial phrase implying that a man strenuously occupied seems so reckless that he would rather risk his life than obtain nothing.

The Order of the Garter is the highest order of knighthood in Great Britain, membership in which is the greatest honour the sovereign can confer. Membership is confined to the royal family and to twenty-five nobles or princes whom the sovereign selects.

A peal of laughter is a prolonged outburst of laughter.

Penelope's web. Penelope was the wife of Ulysses, King of Ithaca. Homer tells in the *Odyssey* that when Ulysses had been absent for several years at the Trojan war, and no news of him had reached Ithaca, many suitors came to Penelope and sought her in marriage. She had a web in her loom, and she put them off by saying that she would choose a new husband when she had finished weaving her web. But she was careful to unravel at night all that she had woven during the day, and thus deferred making any choice till at last Ulysses returned, when they were all speedily and unceremoniously dismissed. Hence a *Penelope's web* has come to be applied to some work which seems to be going on, and yet never comes to an end. Note that the name *Penelope* is a word of four syllables.

"This life is a Penelope's web, wherein we are always doing and undoing."

Pin-money is an allowance made to a lady for dress and other personal expenses,—so called because originally granted to buy pins, which at one time were costly articles.

The pink of perfection is a condition so perfect as to be incapable of improvement, supreme excellence. The expression is slightly jocular. You say of a person who has taken great pains to dress in faultless fashion that he is the pink of perfection.

The Pope's Bull is a letter or edict of the Pope containing a decree or decision issued to the Roman Catholic Church,—so called from *bulle*, the Italian word for *seal*, a seal being always attached to such a decree.

An Irish bull is a ludicrous blunder involving commonly a contradiction in terms: as,

An English nobleman speaking at a Farming Society dinner, advised the farmers to use iron ploughs, 'because they would last for ever and sell for old iron when they were done.'

The powers that be, is an expression denoting those persons who are set in authority. The governing body in a college, in a hospital, in a railway company, or in a State, might be spoken of as 'the powers that be.' The phrase is found in the English Bible.

The pros and cons of a question. *Pro* is the Latin preposition, meaning *for*, and *con* is a contraction for the Latin preposition *contra*, which means *against*. *The pros and cons of a question*, is a phrase used to denote the arguments urged for and against a thing.

I have approached this subject with a desire to weigh the pros and cons connected with it.—*Tyndall*.

A rope of sand. Of course a rope could not be made of sand; but the phrase has come to be applied to a feeble bond or tie, a bond easily broken. Hence the phrase indicates incoherency, want of capacity for lasting union or stability.

The rule of thumb. When a mechanical operation is performed in an irregular senseless way, it is said to be done by the rule of thumb. The phrase is colloquial.

Scylla and Charybdis. In the Straits of Messina, between Italy and Sicily, there is a rock on the one side anciently called Scylla, and opposite to it on the other side of the strait a dangerous whirlpool anciently called Charybdis. Mariners in giving Scylla a wide berth ran the risk of being drawn into Charybdis and destroyed : in avoiding Scylla they were in danger of falling into Charybdis. When two dangers arise from opposite quarters, dangers of such a nature that in steering clear of one, there is risk of falling into the other, it is sometimes said, ' Take care that in avoiding Scylla, you do not fall into Charybdis.'

Signal of distress. When a ship at sea is in sore difficulty or danger, the sailors display a flag upside down : this flag is called a signal of distress.

The sinews of war is now generally understood to mean money required to carry on war or any arduous undertaking. Just as the body of an animal has no force without healthy sinews, so no difficult business or warfare can move on vigorously without the expenditure of money. The phrase, however, has been used in a wider sense : as,

The bodies of men, munition, and money, may justly be called ' the sinews of war.'—*Raleigh*.

The skin of one's teeth occurs in the Bible sentence, " I am escaped with the skin of my teeth."—(*Job* 19 : 20). That is, escaped with loss of everything but life and when on the verge of being completely destroyed.

The ship broke up ; several were drowned ; but four sailors managed to escape with the skin of their teeth.

A skylight is a window in the roof of a house, facing upwards towards the sky.

A slip of the tongue is a slight mistake in speaking, a wrong word which slips out of the mouth before the speaker is aware and which he would know to be wrong on a moment's reflection. So a slip of the pen is a similar mistake made by a writer.

A snake in the grass is a figurative expression for a secret foe, an enemy concealed from view ; a sneaking, cunning person who openly pretends to be your friend and yet is in his heart a foe. To take one instance out of many :—A man who, while pretending to be on open terms of friendship with you, sets a spy to watch your house in the hope of his seeing or hearing something to bring against you, is verily a snake in the grass, a person who has a good deal of the reptile about him and nothing of a truly manly or honourable nature.

Softening of the brain is a diseased state of the brain which is gradually fatal to life.

A soldier of fortune is a military adventurer.

A son of Mars is colloquial for a soldier, a military man. *Mars* was the Roman god of war.

A step-mother. Suppose a widower who has children gets married; his new wife is the step-mother of his children by his former wife, and these children are the step-children of that new wife—step-sons and step-daughters.

A stone's throw or a stone's cast is as far as one could throw a stone: as, His garden is not more than a stone's throw from mine.

The sum and substance of an argument is the whole drift and meaning of it.

The three arms of the service and the three branches of the service are military terms of similar meaning, signifying the artillery, the cavalry, and the infantry.

The Throne of Grace. This is a Biblical expression. The idea is that God is seated on a throne dispensing grace or gifts of mercy to those who seek Him by prayer. So we have the phrase, the Throne of Judgment. The idea in this is, that when the world will come to an end, the Lord will appear seated on a throne for judgment, that He may judge all the people of the world.

Let us come boldly [= with confidence] unto the throne of grace, that we may obtain mercy and find grace to help in time of need.—*Eng. Bib.*

The ups and downs of life is a colloquial phrase denoting the changes of life, varying states of prosperity and adversity.

The why and wherefore of a thing is colloquial for the whole and sole reason for a thing.

The wooden walls of England was a phrase used to designate the British Navy in an age when ships of war were built of wood.

68. Sometimes we find in easy colloquial English, adjectives made up of a few words. We have already explained a *dog-in-the-manger policy*. Other examples are,

This long-hoped-for journey.—*Leisure Hour*.

This much-talked-of opening of Parliament.—*Daily News*.

A happy-go-lucky style of doing business,—that is, a haphazard mode, which may perchance turn out favourably.

In a struggle the boat capsizes, and the would-be cannibal is drowned.—*Literary World*.

Packets of very useful articles now come at a cheap rate to many an out-of-the-way place.

There was no general understanding between Whigs and Tories; and hole-and-corner understandings either miscarried or were despised.—*English Newspaper*.

These sketches picture in many cases modes and phases of life such as ordinary stay-at-home folks, and some travellers too will find it extremely difficult to realise.—*Literary World*.

Compound adjectives made up in the way shown above are often to be met with in conversation or in newspaper literature, and even in such books as are written in a chatty, easy style. The meaning is in most cases quite obvious.

69. There are certain adjectives that often go in pairs and the idiomatic order in which they stand should be fixed in the memory. The following are instances:—

Ancient and modern,	Good, bad, or indifferent,	Past and present,
For better for worse,	High and dry,	Rich and poor,
Bright or dark,	High and low,	Right and left,
Cut and dried,	High and mighty,	Right and wrong,
Dead and gone,	Holy and happy,	Rough and ready,
Drunk or sober,	Kind and true,	Rough and smooth,
By fair means or foul,	Lame or lazy,	Short and sweet,
Fair and square,	The long and short,	Slow and steady,
Free and easy,	More or less,	Slow but sure,
Good or bad,	Null and void,	Through thick and thin.
Great and small,		

70. Sometimes two nouns go together making a pair. In certain of these pairs there is a fixed idiomatic collocation:—

Alpha and Omega,	Lads and lasses,	Rank and file,
Bag and baggage,	Land and water,	Rhyme or reason,
Bow and arrows,	Law and equity,	Root and branch,
Bread and butter,	Life and limb,	Science and art,
Bread and cheese,	Light and shade,	Sheep and goats,
Bread and milk,	For love or money,	Sin and misery,
A fair field & no favour,	Male and female,	Skin and bone,
Fire and sword,	Man and beast,	Son and heir,
Through fire and water,	Man and wife,	Stocks and shares,
Flesh and blood,	Master and man (<i>man</i> here = man-servant),	Stocks and stones,
Friend or foe,	Men and women,	Stuff and nonsense,
Frost and snow,	Might and main,	Sum and substance,
Gods and goddesses,	Mistress and maid, (<i>maid</i> here = maid-servant),	Sun, moon, and stars,
Bound hand and foot,	Mother and child,	Sword and shield,
Hands and feet,	Part and parcel,	Tea and coffee,
Over head and ears,	Pen and ink,	Time and tide,
Heart and soul,	Pens and paper,	Tooth and nails,
Heaven and earth,	Pins and needles,	Town and country,
Hill and dale,	Pipe and tobacco,	Use and abuse,
Hole and corner,	Powder and shot,	Use and wont,
Horse and cart,	Profit and loss,	Virtue and vice,
House and home,	The quick (= the living) and the dead,	Watch and ward,
Houses and lands,	Rack and ruin,	Weal or woe,
Judge and jury,		Wear and tear,
King and queen,		Whip and spur,
Kith and kin,		Wife and children,
Knife and fork,		Wind and weather.

Here as in respect of idioms generally, it would be difficult to assign any reason why the foregoing expressions have the shape they have, and why a particular noun in the pair

should be placed first rather than the other. We have to fall back on established usage. In some cases the second word is little else than a repetition of the first ; as, *house* and *home*, *rack* and *ruin*, *wit* and *wisdom*. Sometimes the more important word stands first : as, *master* and *man*, *man* and *beast*. Sometimes, where both words are not monosyllables, the shorter is put first, to make the whole phrase pleasanter to the ear : as, *hole* and *corner*, *town* and *country*.

71. We close this chapter with a section on generalised and collective words and phrases. Note the following :

The birds of the air,
The beasts of the field,
The beasts of the forest,

The fish of the sea,
The lilies of the field,
The worms of the dust.

“ The word *bunch* is applied to several things, as fruit, key flowers ; so that when we speak of a *bunch of grapes*, we must add the defining words of *grapes* to the word *bunch*, else it would not be known what the bunch consisted of. But a great many collective or generalised words need no such defining addition, but fully indicate by themselves the classes to which they apply. Thus, a *library* is a collection of books, and we need not say a library of books. So we have *fleet*, a number of ships under one commander ; *crew*, the sailors of a ship ; *choir*, a band of singers ; *stud*, a number of horses kept by a single owner ; *mob*, a crowd of riotous people ; *rabble*, a throng of disorderly persons.

“ We also speak of a carpenter’s *tools* and *workshop* ; a surgeon’s *instruments* and *surgery* ; a chemist’s *apparatus* and *laboratory* ; a shopkeeper’s *stock* ; a farmer’s *implements* ; the *machinery* of a mill ; the *works* of a clock ; the *furniture* of a house ; the *apparatus* of a school ; the *contents* of a book ; *implements* of husbandry ; a pedlar’s *wares* or *goods* ; a lawyer’s *documents* ; a ship’s *passengers* ; a ship’s *cargo* ; the *rigging* of a ship ; the *fittings* of an engine ; *schools* and *colleges* would be grouped under the head of *educational institutions*.

“ The *rolling stock* of a railway is the collective name given to all the locomotives and carriages and waggons kept in working order on the railway.

“ Let the student note and commit to memory the following correct expressions :—

A *herd* of deer.
A *shoal* of fish.
A *flock* of geese.
A *flock* of sheep.
A *brood* or *flock* of chickens.
A *shower* of rain.
A *fall* of snow or rain.

A *sheaf* of grain.
A *sheaf* of wheat.
A *sheaf* or *quiver* of arrows.
A *pack* of wolves.
A *pack* of hounds.
A *litter* of puppies.
A *regiment* of soldiers.

IDIOMATIC NOUN PHRASES

A <i>stack</i> of corn.	A <i>bundle</i> of hay.
A <i>stack</i> of wood.	A <i>bundle</i> of sticks.
A <i>stack</i> of arms.	A <i>group</i> of islands.
A <i>pair</i> of shoes.	A <i>covey</i> of partridges.
A <i>herd</i> of swine.	A <i>series</i> of events.
A <i>flight</i> or <i>swarm</i> of locusts.	A <i>nest</i> or <i>swarm</i> of ants.
A <i>flight</i> of steps.	A <i>heap</i> or <i>mass</i> of ruins.
A <i>bunch</i> of keys.	A <i>heap</i> of stones or sand.
A <i>bunch</i> of grapes.	A <i>clump</i> or <i>grove</i> of trees.
A <i>bunch</i> of plantains.	A <i>cluster</i> or <i>galaxy</i> of stars.
A <i>bunch</i> or <i>bouquet</i> of flowers.	A <i>gang</i> of labourers.
A <i>swarm</i> of flies.	A <i>gang</i> of thieves or robbers.
A <i>hive</i> or <i>swarm</i> of bees.	A <i>chain</i> of mountains.
A <i>tribe</i> of Arabs.	A <i>range</i> of hills or mountains.
A <i>flight</i> of birds.	A <i>group</i> of figures in a painting.
A <i>suit</i> of clothes.	A <i>collection</i> of relics or curiosities.
A <i>herd</i> of cattle : that is, cattle pasturing.	
A <i>drove</i> of cattle : that is, cattle being driven.	
A <i>troop</i> or <i>squadron</i> of horse : that is, of cavalry.	
A <i>crowd</i> , or <i>throng</i> , or <i>concourse</i> , or <i>multitude</i> of people.	

“From these examples it will be seen what are the appropriate collective phrases to be used in many cases. But it will not do to mix up these expressions. While we correctly say, *a flock of sheep* and *a pack of wolves*, it would be contrary to English idiom, and therefore would be accounted wrong, to say, *a pack of sheep* or *a flock of wolves*. Similarly it is wrong to say, *a heap of islands* or *a group of stones*. And so of the rest.”*

CHAPTER V.

IDIOMATIC COMMONPLACE COMPARISONS.

72. It is unfortunate that students in India who wish to acquire facility in using English idioms, should so seldom hear the conversation of educated Englishmen. The Indian student for the most part has his attention directed to English books written in a fine, correct, polished style ; and he thinks that when he converses in English, he should take what he has studied as a model for his conversational language. Now, the English of most books is formal, dignified, and sometimes rhetorical : the language of conversation among Englishmen is simple and straightforward, and avoids long or involved sentences and high-sounding expressions. Men carrying on a conversation in any language use words and phrases which by their vividness arrest attention. Hence short forms

* Quoted from the Author's "Studies in English," Section 43.

in expression and slight exaggerations in meaning, which would not be admissible in written prose, are allowable in conversation without risk of misunderstanding.

73. Englishmen in conversation often use striking comparisons to give flavour and piquancy to their intercourse, the comparisons being expressed in short pithy phrases. In conversational language, any lengthy comparison would as a rule be out of place. Many of these pithy phrases would hardly be met with in high-class literary compositions, but they may be found in novels, magazines, books of travel, and generally in such writings as reproduce conversation. The following are instances:—

As bitter	as gall.
„ black	„ coal.
„ black	„ a crow, a raven.
„ black	„ ink.
„ black	„ jet.
„ black	„ midnight.
„ black	„ pitch.
„ black	„ a shoe.
„ blind	„ a bat.
„ blind	„ a beetle.
Though the beetle is not blind, it in flying often bumps against things as if it were blind.	
„ blind	as a mole.
Moles burrow in the dark under ground, and formerly it was thought that they had no eyes. It is now known that they have eyes, though minute ones.	
„ blithe	as a bee.
„ blithe	„ a butterfly.
„ blithe	„ a lark.
„ bold	„ brass.
„ bold	„ a lion.
„ brave	„ a lion.
„ bright	„ day.
„ bright	„ noonday.
„ bright	„ the light.
„ bright	„ silver.
„ brisk	„ a butterfly.
„ brittle	„ glass.
„ brown	„ a berry.
„ brown	„ mahogany.
„ busy	„ a bee.
„ busy	„ a nailer.

When nails were made by hand
and not as now by machinery, a
nailer—a man who makes nails
—kept a number of iron rods in

the fire, hammering a nail off each in regular succession. He had to do his work rapidly and regularly, else some of the pieces of iron would get burnt.	
As changeable	as the moon.
„ changeable	„ a weathercock.
„ cheerful	as a lark.
„ clear	„ a bell—said of tones.
„ clear	„ crystal.
„ clear	„ day, noonday.
„ cold	„ charity.
„ cold	„ a frog.
„ cold	„ ice.
„ cold	„ marble.
„ cold	„ a stone.
„ cool	„ a cucumber.
„ cunning	„ a fox.
„ dark	„ midnight.
„ dark	„ pitch.
„ dead	„ a door nail.
„ dead	„ a herring.
„ deaf	„ a post.
„ deep	„ a well, a draw-well.
A draw-well is a deep well with a narrow shaft, from which the water is commonly drawn up by means of a windlass, and bucket and rope or chain.	
„ dry	as a biscuit.
„ dry	„ a bone.
„ dry	„ dust.
„ dry	„ a mummy.
„ dry	„ a stick.
„ drunk	„ a fiddler.
„ drunk	„ a lord.

This is a comparison that must
have descended from the an-
cient time when intoxicating

drinks were so dear and money so scarce that only lords or wealthy people could afford to get drunk.

As dumb as a statue.

„ easy „ A B C.

„ fair „ a rose.

„ fast „ a hare.

He (a particular horse) is as quiet as a lamb and as fast as a hare.—*Thackeray*.

„ fat as butter.

„ fat „ a pig.

„ fat „ a quail.

„ fat „ a whale.

„ fierce „ a tiger.

„ firm „ a rock.

„ flat „ a board.

„ flat „ a pancake.

Most of the province of Gujarat is as flat as a pancake.

„ fleet as a deer.

„ free „ the air.

Free may here mean untrammelled; or *free* in the sense of something that can be had for nothing and without effort.

I would be free as the moving air, Chasing the sunlight everywhere.—*Mrs. Hemans*.

„ fresh as a daisy.

„ fresh „ a rose.

„ gay „ a lark.

„ gaudy „ a butterfly.

„ gaudy „ a peacock.

„ gentle „ a lamb.

„ good „ gold.

Good here = valuable, sterling.

„ good as a play.

Good here means delightful, amusing.

„ graceful as a swan.

„ grasping „ a miser.

„ grave „ a judge.

„ greedy „ a dog.

„ greedy „ a wolf.

„ green „ grass.

„ gruff „ a bear.

„ happy „ a king.

„ happy „ the day is long.

„ hard „ flint.

„ hard „ marble.

„ hard „ a stone.

These comparisons (having *hard*)

would be used of material substances, as clay, wood, or they might occasionally be used of hard-hearted persons.

As harmless as a dove.

Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves.—*Eng. Bib.*

„ heavy as lead.

„ heavy „ sand, or a bag of sand.

„ hoarse „ a crow, a raven.

Suggested of course by the croak of the raven.

„ hot as fire.

„ hot „ pepper.

„ hungry „ a hawk.

„ hungry „ a horse.

„ hungry „ a hunter.

„ innocent „ a dove.

„ large „ life—that is, as large as though he or it were alive, were in his or its natural living condition.

„ light as air.

Trifles light as air.—*Shakespeare*.

„ light as a butterfly.

This would be said of a person's disposition, *light* being here opposed to *grave*.

„ light as a feather.

„ light „ thistledown.

Light is here opposed to *heavy*.

„ like as two beans.

„ like „ two drops of water.

„ like „ two peas.

„ loose „ a rope of sand.

Loose here means incoherent.

The lawyer's speech, instead of being a continuous argument firmly knit together, was loose as a rope of sand.

„ loud as thunder.

The house fell with a crash as loud as thunder.

„ mad as a hatter.

„ mad „ a March hare.

„ merry „ a cricket.

„ mute „ a fish.

„ mute „ mice.

Mice can squeak, but carry on their depredations as silently as possible.

„ nimble as a bee.

As nimble as a squirrel.
 „ obstinate „ a mule.
 „ old „ the hills.—*Scott*.
 „ pale „ death—that is, as a dead person.
 „ pale „ a ghost.
 „ patient „ Job.
 Job was a patriarch mentioned in early Bible history, and remarkable for great patience.
 „ patient as an ox.
 „ plain „ a pikestaff.
 The pike was a spear with a long smooth wooden shaft or staff, since superseded by the bayonet. *Plain* in this phrase surely ought to mean smooth. But the saying is chiefly used as though *plain* meant clear to the comprehension, evident, obvious.
 „ playful as a butterfly.
 „ playful „ a kitten.
 „ playful „ a squirrel.
 „ plentiful „ blackberries.
 „ plump „ a partridge.
 „ poor „ a church mouse.
 A mouse that lives in a church gets very little to eat and therefore will not grow fat.
 „ poor as Lazarus.
 Lazarus is the name of a beggar mentioned in the Bible.
 „ proud as Lucifer.
 In a strong poetic passage, Isaiah (chap. xiv.) says of a mighty king of Babylon, "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cast down to the ground which didst weaken the nations! For thou hast said in thine heart, 'I will ascend into heaven, I will exalt my throne above the stars of God, I will be like the Most High.'" —*Eng. Bib.* By a perverted interpretation, this passage was supposed to refer to Satan and supposed to show that Satan was cast out of heaven because

of his ambition. This idea is well developed in Milton's "Paradise Lost." As commonly used, the saying *Proud as Lucifer*, is understood to refer to Satan.

As proud as a peacock.
 This refers to outward gait or demeanour as being like the strut of a peacock.
 „ quick as a lamplighter.
 A man who lights the lamps in the streets of a town is supposed to do his work very quickly.
 „ quick as lightning.
 „ quick „ thought.
 This refers to the rapidity with which thought passes from subject to subject even though things consecutively thought of are immeasurably distant from one another. It is this power of thought that is thus referred to by Cowper in his poem on Alexander Selkirk:—
 "When I think of my own native land,
 In a moment I seem to be there."
 „ quick as a weasel.
Quick here means *agile, quick of movement*.
 „ quiet as a lamb. [*mute*].
 „ quiet „ a mouse (see under
 „ rapid „ lightning.
 „ red „ blood.
 „ red „ a cherry.
 „ red „ crimson.
 „ red „ scarlet.
 'Come now and let us reason together,' saith the Lord, 'though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.'—*Eng. Bib.*
 „ red as fire.
 „ red „ a rose.
 „ regular „ clockwork.
 This would be said, for example, of the movements of a very methodical man.

* Alford points this out as a perfect hexameter line found in the English Bible.

As rich as Croesus.
 Croesus was a king of Lydia, renowned for his riches.
 I would not follow her further, though she was twice as rich as Croesus.—*Trollope*.
 „ rich as a Jew.
 Formerly in England, the money-lenders were Jews.
 „ ripe as a cherry.
 „ round „ an apple.
 „ round „ a ball.
 „ round „ a globe.
 „ salt „ brine.
 „ salt „ a herring.
 „ sharp „ a lance.
 „ sharp „ a needle,—that is, sharp-pointed.
 „ sharp „ a razor,—that is, keen-edged.
 „ silent as the dead.
 „ silent „ the grave.
 „ silent „ the stars.
 „ silly „ a goose.
 „ silly „ a sheep.
 „ slender „ gossamer.
 „ slender „ a thread.
 „ slippery „ an eel,—that is, as difficult to hold when caught.
 „ smooth as butter.
 The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.—*Eng. Bib.*
 „ smooth as oil.
 Her mouth is smoother than oil.—*Eng. Bib.*,—that is, she speaks smooth, flattering, deceitful words.
 „ smooth as glass,—that is, smooth to the touch. This would be said of a hard substance.
 „ smooth as velvet,—that is, smooth or soft to the touch, as cloth, or a lawn closely cut
 „ sober as a judge.
Sober here evidently means *grave*.
 „ soft as butter.
 „ soft „ down.
 „ soft „ wax.
 „ sound „ a bell.
 „ sour „ a crab,—that is, the wild apple.

As sour as vinegar.
 „ steady „ a rock.
 „ stiff „ a poker.
 This is said of a material thing which is very hard to bend, or of a man who has an inflexible will. Also if a man walks very erect and has no flexibility in his movements, he is sometimes jocosely spoken of as being *as stiff as a poker*.
 „ still as death.
 „ still „ the grave.
 In this and the preceding, *silence* is the kind of stillness meant.
 „ still as a post, a statue.
 In these, *still* means *motionless*.
 „ straight as an arrow,—that is, as an arrow flies when shot.
 You cannot miss the way; the road is as straight as an arrow.
 „ strong as a horse,—that is, for work.
 „ strong as a lion, that is, for fight.
 „ stupid as a donkey.
 „ sure „ death,—that is, as certain to come as that death will come.
 „ surly as a bear.
 „ sweet „ honey.
 „ sweet „ a nut.
 „ sweet „ sugar.
 „ swift „ an arrow,—that is, as an arrow flies when shot.
 „ swift „ lightning.
 „ swift „ thought.
 „ swift „ the wind.
 „ tall „ a maypole.
 „ tall „ a poplar.
 As straight and as tall as a poplar tree.
 „ tall as a steeple.
 „ tame „ a chicken.
 „ tame „ a hare.
Tame here = *harmless, innocent*.
 „ tame as a housecat.—*Sir Chas. Napier*.
 „ tender as a chicken,—that is, as tender in eating as is the flesh of a chicken.
 „ thick as a cable.
 „ thick „ hailstones,—that is frequent, following each other in quick succession.

As thick as blackberries,—that is, as plentiful as blackberries.
 „ thick „ thieves,—that is as closely confederate as a band of thieves.

„ thin as a wafer.
 „ timid „ a hare.
 „ tough „ leather,—said of food hard to masticate.
 „ tricky „ a monkey.
 „ true „ steel.
 „ ugly „ a scarecrow.
 „ ugly „ a toad.
 „ unstable „ water.

Unstable as water thou shalt not excel.—*Eng. Bib.*

„ vain as a peacock. (See under *proud*.)

„ warm as wool.
 „ watchful „ a hawk.
 „ weak „ a baby.
 „ weak „ a child.
 „ weak „ a cat.
 „ weak „ a kitten.
 „ weak „ water.

All hands shall be feeble, and all knees shall be weak as water.
 —*Eng. Bib.*

As wet as a drowned rat.

„ white „ a sheet.

„ white „ snow.

„ white „ wool.

His head and his hair were white like wool, as white as snow.—

Eng. Bib.

„ wise as a serpent.

„ wise „ Solomon.

Solomon was reputed the wisest of all the kings of Israel: hence the comparison.

„ wise as Solon.

Solon was a wise Athenian lawgiver.

„ yellow as a crow's foot.

This would be said contemptuously of a person's complexion.

„ yellow as a guinea.

„ yellow „ saffron.

„ yielding „ wax.

To this list we must add certain commonplace comparisons which do not take the shape of the foregoing:—

For instance, a lady with a sweet voice is said to sing *like a thrush*, or *like the nightingale*; a person is said to be *like a fish out of water* when he is out of his element and therefore ill at ease; one is said to be *off like a shot* when he starts off very quickly and unexpectedly; a person going *post-haste* is one going as fast as the post is carried; any person, or thing—as a train—moving forward very slowly, is said to go *at a snail's pace*; a man given to duplicity is said to have *as many faces*,—that is *phases—as the moon*; the distance from one place to another is often said to be so many miles *as the crow flies*,—that is in a direct line across the country; when a man of strong will utters a threat or gives a promise and people are sure that he will keep his word, they say his word is *like the laws of the Medes and Persians*,—that is, *it will not alter*, their unalterable nature being characteristic of those laws. (See *English Bible, Daniel vi. 8, 15*, and also the Appendix.)

And there are several other expressions used in such common comparisons as we are treating of.

To spread like wildfire.

To follow as a shadow.

To shake, tremble, or quiver like an aspen leaf.

He knows no more than a child how to do this.

They would be as happy among themselves as need be.—*Dickens*

She wept a flood of tears.

As merry as the day is long.

CHAPTER VI.

VERBS AND NOUNS WHICH IDIOMATICALLY
GO TOGETHER.

74. The English language has very many turns of expression in which from long usage certain nouns and verbs almost invariably go together.

For instance, a man may *take* a walk, *make* or *take* a journey, *acquire* knowledge, *cultivate* acquaintance, *enter* a profession, *win* prizes, *gain* a reputation, *profess* principles, *exercise* his gifts, *develop* his talents, *save* money, *bestow* alms, *relieve* distress, *grant* favours, *offer* services, *prepare* for a voyage, *disapprove* of a project, *pass* for a good scholar, *pass over* in silence, *seek* and *enjoy* repose. Again, water *flows* or *runs*, *freezes*, *boils*, *fills* a vessel or a pond, *quenches* thirst, *extinguishes* fire, *moistens* the soil, *nourishes* plants, *bears up* a ship.

Such phrases as these need no explanation, and our object at this stage is to put before the student a number of these expressions, the principal words in each being a noun and a verb which idiomatically go together.

75. The following list gives the verbs which denote the cries of several of the lower creatures:—

Apes gibber.	Frogs croak. [hiss.	Parrots talk.
Asses bray.	Geese cackle, gabble,	Pea-fowl scream.
Bears growl.	Goats bleat.	Pigeons coo.
Bees hum.	Hawks scream.	Pigs grunt, squeal.
Beetles drone.	Hens cackle, cluck.	Puppies yelp.
Birds sing, twitter.	Horses neigh, snort,	Ravens croak.
Bulls bellow.	whinny.	Rooks caw.
Camels grunt. [waul.	Hyenas laugh.	Seagulls scream.
Cats mew, purr, cater-	Jackals howl.	Serpents hiss.
Cattle low.	Kittens mew.	Sheep bleat.
Cocks crow.	Lambs bleat.	Small birds chirp,
Cows low.	Larks sing, warble.	twitter, pipe.
Crickets chirp.	Lions roar.	Snakes hiss.
Crows caw.	Magpies chatter.	Sparrows chirp,
Dogs yelp, bark, whine,	Mice squeak.	twitter.
growl, howl, bay.	Monkeys chatter,	Swallows twitter.
Doves coo.	gibber.	Swans cry.
Ducks quack.	Nightingales sing,	Thrushes whistle.
Eagles scream.	warble.	Tigers growl, roar.
Elephants trumpet.	Owls hoot, screech,	Turkeys gobble.
Flies buzz.	scream.	Vultures scream.
Foxes yelp, bark.	Oxen low, bellow.	Wolves howl, yell.

76. When certain nouns are used in the accusative case after transitive verbs, each noun almost constantly prefers a particular verb, and as a rule does not idiomatically take any other synonymous verb. We now give a short list of

transitive verbs indicating several of the nouns which they commonly take after them in the accusative case. Prepositional verbs are treated in a separate chapter.

Bear (*to carry, endure*),—a burden, arms, a sword, sway, a badge, a name; date; witness, testimony; spite, grudge; cold, heat; bear the brunt of (See *Ind.**); bear a hand (= give assistance); bear the charges of (= pay the expenses of); bear me company (= go with me); bear the name of a thing; bear a punishment; bear oneself proudly, nobly.

Let me bear the blame for ever.—*Eng. Bib.*

Who have borne the burden and heat of the day.—*Eng. Bib.*

Bear (*to bring forth or produce*),—fruit, apples; children, young; money invested or lent bears interest.

Bend,—a rod, a bow; one's knee; one's will.

Bend the twig and you bend the tree.—*Proverb.*

Bind,—grain, a sheaf, a prisoner; a book; the conscience; the edge of a carpet or garment; bind oneself to do a thing; bind oneself as an apprentice. Frost binds the earth. Certain drugs bind the bowels. A tire binds a wheel. Attraction binds the planets to the sun.

Break,—a stick, glass, a rope, a chain, a lock, a seal, a link of connection, a set,—as, a set of china, a croquet set; a promise, a vow, a resolution, faith, a treaty, the law; silence, the peace; one's fall, one's fast; break news to a person (See *Ind.*); break cover, break ground (See *Ind.*); break the neck, the back, the heart, one's leg, one's arm; break a joint in bricklaying. Great losses are sometimes said to "break a bank,"—that is, to render it unable to meet its liabilities.

The last straw breaks the camel's back.—*Proverb.*

Bring,—any article that can be carried, as wood, coal, a burden; bring one honour; bring an offering, a present; bring a lecture to a close; bring an action or a suit at law against a person; bring a work to an end. *Bring* is also used with several infinitives after it.

The post or a messenger brings news.

He soon brought the guns to bear on the fort.

Build,—a nest, a house, a ship, a coach; hopes, a reputation.

Buy,—an article that may be sold, as a horse, a book, grain; buy honour with flattery.

Carry,—a burden, cargo; a measure, a motion, a point, a resolution, news; a fortress,—that is, capture it by assault; carry captive; carry all before one (See *Ind.*); carry matters with a high land (*Ind.*); men able to carry arms; carry war into a country; and many other phrases. Will this colt carry me?—that is, Is it strong enough to bear me?

* From the Index at the end of this book, the student will find the section where the phrase is explained.

- Cast**,—anchor, lots ; cast a horoscope,—that is, to reckon it ; cast one's eyes towards ; to cast in a foundry, as metal, wheels, cannon. The snake casts its slough. Birds in moulting cast their feathers.
- Catch**,—fish, a rope, a branch, a ball, a bird, a thief ; cold, fever, small-pox ; infection ; the spirit of an occasion, a melody ; catch one's ear, one's eye ; catch a glimpse of or glance of ; catch a Tartar (See *Ind.*) ; catch a train (*Ind.*) ; catch a thief.
- Climb**,—a hill, a mountain, a wall, a steep place, an ascent.
- Close**,—a letter, a book, a bargain ; a list, the hand, a box, a parcel, a door ; close the ranks of an army.
- Collect**,—money, rents, taxes ; materials, votes, news, letters, statistics, information ; an army ; shells, specimens.
- Cut**,—paper, cloth, a rod, a rose, wood, glass, a cord, a canal ; standing corn ; the hair, the nails, the flesh ; cut a notch in wood ; cut the acquaintance of a person ; to cut a person (*colloquial*),—that is, to drop acquaintance with that person ; to cut capers,—that is, to play pranks, to frolic ; cut a figure (See *Ind.*) ; cut the Gordian knot (*Ind.*). A child cuts teeth,—that is, the teeth pierce through the gums and appear.
- Desert**,—a friend, one's country, a cause, one's colours.
- Deserve**,—praise, credit, a reward, thanks ; punishment, blame ; good or bad treatment. A workman deserves his wages. They deserve the treatment they get.—*Thackeray*.
- Dig**,—the ground, a garden, a field ; a hole, a pit, a trench, a grave, a well, a mine ; a foundation,—that is, a trench in which to lay a foundation of masonry.
- Do**.—This verb is fully treated of in other places (See *Index*).
- Draw**,—a cart, a load, a tooth, a bow, a curtain ; a line, a figure, a picture ; a fowl ; blood, breath, water ; tears, groans, a long face ; a bill, a deed, a will, a cheque, interest ; draw money from the bank ; draw a letter from one's pocket ; the sword, a moral, a conclusion, an inference. The magnet draws the needle,—that is, attracts it. (See also Section 26.)
- Drink**,—any liquid, as water, milk, wine, nectar, poison, medicine ; drink the health of, or to the health of.
The Saxon's sword drank blood.—*Scott*.
- Drive**,—any animal, as a camel, cattle ; a carriage, an engine ; a bargain, a trade ; a nail. To drive one mad. The wind drives the ship along. The engine drives machinery. Steam or water drives the mill.
- Eat**,—any kind of food or fruit, as bread, beef, venison, rice, figs, a mango, dates, one's dinner ; eat one's words (See *Ind.*) ; eat humble-pie (*Ind.*).
- The tiger eats its prey. Cattle eat grass, straw, hay, grain.
- Exercise**,—a horse, troops ; discipline, control, authority ; caution, patience ; exercise one's gifts.

Feed,—cattle, a horse, a flock, bees, a bird, a child ; feed an engine with water ; feed a furnace with coal. Springs feed ponds. Several small streams feed the river.

Feel,—pleasure, pain ; feel (= perceive by the sense of touch) a stone, one's pulse ; feel the force of, feel one's strength, feel one's way ; feel the want of, feel an interest in, feel the weight of. Make them feel the authority of the law.

Fill,—any vessel, as a pot ; an office, a post, a vacancy. The wind fills the sails. Air fills a balloon. The people filled the hall. The Speaker fills the chair of the House of Commons. Fill a letter with news. The lecturer's voice was too weak to fill the hall.

Find,—anything lost, as a key, a book, a document, a child ; time, leisure ; find fault with ; find food for an army ; find (= discover) gold, the bottom ; find means or courage to do a thing ; a verdict, a true bill of indictment. He finds his son in money and clothes—that is, He supplies his son with money and clothes ; find quarters—that is, find temporary residence.

She could hardly find courage to enter.—*Thackeray*.

Livingstone found tribes in Africa that had not before been heard of.

Follow,—an example, a precedent, a leader, a guide, a track, the fashion ; the hounds, a trade ; follow suit.

Forget,—any article, as a paper, an umbrella ; a promise, a kindness, an injury ; to forget a thing supposed to be fixed in the memory, as a lesson, the name of a person or place or thing ; to forget a person,—that is, it is so long since you saw him that you could not now recognise him, you forget his features ; to forget oneself,—that is, to commit an oversight, or to be guilty of something unworthy of one's character. Can a woman forget her sucking child ?—*Eng. Bib.*

Form,—an opinion, a resolution, an attachment, an alliance, a plan ; classes, a company, a band of marauders, the majority, the Cabinet ; form part of. The Indus forms a delta. 'Tis education forms the common mind.—*Pope*.

Forsake,—a nest, a friend in need, one's home ; rats forsake a ship ; forsake the path of virtue.

Gain,—money, a reward, a prize, a victory ; time, knowledge, dominion, power ; a case at law ; gain ground (See *Index*). To gain the day is to be victorious in a contest.

Get.—This verb is fully treated of elsewhere (See *Index*).

Give,—anything that may be a gift,—as a ring, a watch, a book, a shawl ; help, a helping hand, a ride, a drive, a price, a prize, medicine, a drink ; an opinion, judgment, credit, security ; praise, thanks, offence, tit-for-tat ; the alarm, a hint, an inkling of, notice, warning, advice, a rebuke, a scolding, a shock ; an answer, a reply ; give way (See *Ind.*) ; place, room for ; give cause for complaint, trouble ; evidence, an im-

pression, permission, authority, powers; give a shout,—that is, to utter a shout; give rise to, occasion to or for, preference to, effect to, ear to, heed to, vent to; give tone to (*Ind.*); give loose rein to (*Ind.*); give a false colouring to (*Ind.*); give battle, quarter (*Ind.*), a broadside (*Ind.*), give chase—to pursue; give one his own; give the right hand of fellowship. His manner gave me the impression that he was not sincere.

Grind,—grain, meal, coffee, grind the poor or grind the faces of the poor,—that is, oppress them grievously.

Laws which grind the poor.—*Goldsmith.*

Ye grind the faces of the poor.—*Eng. Bib.*

Take the millstones and grind meal.—*Eng. Bib.*

Grow,—fruit, as grapes, mangoes; grain, as wheat, rice. *Grow* as a transitive verb is, to cause to grow, to raise, cultivate, produce. This farmer grows sugar-cane.

Have,—anything that one possesses,—as a house, a farm, cows, abilities, capacity, talents, authority, powers; room, possession of; an appointment, riches, influence, patience, liberty, credit, trouble, health, hope, pity, beauty, leisure, time, a neat figure, a desire, a wish; a quick eye, a good understanding; a cold, a fever; a taste for, a regard for, a hold of, care of, an interest in, a claim upon; effect; dealings with; have a sense of shame; have work to do; and countless other expressions.

Hear,—any noise or sound, a report, a whisper, a footfall, a rumour, a shout, a voice; words, a song; hear evidence; hear a person, a witness, that is,—listen to what he says; hear a case,—that is, judicially, as a judge would. The infinitive without *to* follows *hear*: as, hear a man speak, hear a lion roar, hear a bird sing.

I am anxious to hear what you have got to say.

List if thou canst hear the tread of travellers.—*Shakespeare.*

Hold,—anything that can be seized by the hand,—as a rope, a branch; an opinion; a view, a fort, a post, an appointment; an examination; hold the plough,—that is, drive or manage the plough; hold a meeting, a session, a festival, deliberations; hold a council, a parliament, a court; hold one's breath, one's peace, one's tongue, one's ground, one's hand; hold a wager,—that is, lay or stake a wager; hold a jug by the handle; hold a horse by the bridle or mane; hold a cord with your teeth; to hold one's own—maintain one's present position; hold one responsible; hold him guiltless = regard him as guiltless.

By what tenure does this man hold his farm?

Broken cisterns that can hold no water.—*Eng. Bib.*

The sea holds the secret of many a shipwreck.

She would have held her own among those stupid people.—

Thackeray.

The Lord will not hold him guiltless that taketh His name in vain.

—*Eng. Bib.*

This argument will not hold water,—that is, will not bear examination, is not a valid argument.

Keep,—goods, money ; a secret, a vow, a promise, faith ; silence, the peace ; guard, watch,—that is, to watch ; a book, a fast, a festival ; a horse, sheep ; keep boarders,—that is, entertain or have the care of boarders ; keep house, that is, have the charge of a house ; keep a school, shop ; keep company with,—that is, associate with ; keep one's ground, one's footing ; keep hold of a thing ; keep the field (*See Ind.*) ; a term at the University ; a loose or tight rein ; keep pace with,—that is, go as fast as ; keep an eye on ; keep a thing in mind,—that is, remember it ; keep a sharp look-out (*Ind.*) ; keep body and soul together (*Ind.*) ; keep the wolf from the door (*Ind.*).

He has promised to keep the appointment open for me,—that is, to keep it unfilled till I am ready to take it.

Knit,—a stocking ; knit one's brows,—that is, to frown.

Lade,—a boat, a ship, a waggon, a beast of burden.

Lay,—a foundation, bricks in a wall ; a plan, a trap, a snare, ambush ; lay hold of, lay hands on,—that is, seize ; lay a telegraph cable ; lay a tax on imports, a duty on wines ; lay a wager,—that is, stake or hazard a wager ; lay a charge against, lay a thing to one's charge ; lay one's mind to a thing ; lay siege to,—that is, besiege ; lay wait for,—that is, lie in ambush for ; lay oneself open to,—that is, expose oneself to ; lay damages (a law term)=fix and state the amount of damages ; lay heads together,—that is, consult together ; lay a thing to heart,—that is, feel it deeply ; lay a ghost ; lay a mine. A hen lays eggs. A shower lays the dust. A servant lays (=arranges) the table for dinner. The Son of Man had not where to lay His head.

Lead,—a camel, an army, a gang ; lead the way,—that is, act as guide ; lead a busy life, an easy life ; lead a person wrong, lead a person a life,—that is, cause that other person to spend or pass a troubled, wearisome life ; lead a child by the hand, a horse by the bridle ; lead people captive,—that is, carry them into captivity.

Lead a quiet and peaceful life in all godliness and honesty.—*Eng. Bib.*

What a life he used to lead his wife and daughter.—*Dickens.*

Learn,—a lesson ; a language, as Latin, a science ; a game, as chess ; learn the way to do a thing ; learn a poem by heart,—that is, commit the poem to memory ; learn tricks.

Leave,—a legacy ; leave the room, home, one's house, one's father ; leave school,—that is, cease to attend school as a scholar ; leave one's mark on a thing ; leave no trace of ; leave one's moorings ; leave footprints on the sands of time ; leave no stone unturned ; leave a good name behind him,—that is, a good reputation after he is dead.

I will not leave you comfortless ; I will come to you.—*Eng. Bib.*

When did the vessel leave port ?—that is, when did she start on her voyage from the particular port referred to.

to know ; make common cause with,—that is, to join oneself to, to become partners with ; make a clean breast of (*Ind.*) ; make one do a thing,—that is, cause or require him to do it ; make atonement,—that is, atone. A carpenter makes a cart ; a smith makes a plough ; a tailor makes clothes ; a poet makes verses. To make a bed is to prepare the bed for sleeping upon. To be made king, is to be appointed king. To make an idol one's god,—that is, to regard it as one's god. He makes the sum to be eighty-five rupees,—that is, he has counted up the sum and finds it to be eighty-five rupees. The ship made ten knots an hour,—that is, the ship passed over ten miles in an hour. The ship made the harbour at six o'clock,—that is, the ship reached the harbour at six o'clock. I made it easy for him to go. (See *Index* for further phrases.)

A good son makes a good husband.

He made his appearance before dinner.—*Thackeray.*

Who made thee a prince and a judge over us ?—*Eng. Bib.*

How poor a martyr I should have made in those days.—*Lamb.*

Its distance from any town or market made it an inconvenient situation.—*Lamb.*

[*Brassey.*

We had hoped to make the Caroline Islands before dark.—*Lady*

Of what avail is a harbour of refuge to the labouring ship if its helmsman cannot make the port ?—*W. M. Taylor.*

Open,—a door, a window, a shop, a school, a dispensary ; a box, an oyster, a debate, a discussion, a correspondence, a negotiation ; the eyes, the mouth, the hand, a letter ; the bowels ; a canal. To open one's mind is to reveal one's secret anxieties.

Pass,—an examination, a town on a journey ; pass an island or a ship on a voyage ; pass a counterfeit coin,—that is, put it into circulation ; pass the evening,—that is, spend the evening ; pass the wine,—that is, hand on the wine to the next person at table ; pass a day with a friend ; pass (= go past) a landmark. The Bill has passed both Houses of Parliament. It would be well if Government would pass a law against infant marriages. A judge passes (= pronounces) sentence of death. The river Tapti passes Surat.

Pay,—money, a debt, a bill or account, taxes, tribute, dues, wages, pay a shopkeeper his bill ; pay a labourer his wages ; a visit, a compliment, respects, pay one a visit, attention to, deference to, heed to, regard to ; pay one's way (*Ind.*) ; to pay one back in his own coin, is to retaliate.

Play,—a fiddle, a tune ; tricks, pranks ; a comedy ; any game, as cricket, chess ; play the fool,—that is, act like a fool ; play the man, the spendthrift, the madman. Play the part of Hamlet ; play second fiddle = take a secondary or subordinate place ; play truant (*Ind.*).

Put,—a thing into its proper place ; put life into ; put a stop to ; put an end to a discussion, to a nuisance ; put a stone on the road, an obstacle in one's way ; put one's foot on shore ; put a limit to one's outlay ; and many other expressions.

Raise,—a window, a shout, a rebellion, a standard, an army; taxes, money; a question, a difficulty, an objection; the price of a thing; a smile, an alarm, a report; raise the spirits; raise the heat of a furnace, the temperature of a room; raise the dead; raise wheat, rice, horses; to raise a siege, is to relinquish an attempt to take a place by siege; to raise a blockade, is to withdraw the ships or forces which maintained the blockade; raise the wind (*Ind.*); and many other expressions.

Read,—a book, a letter, any writing, a will, a placard; read one's writing,—that is, decipher his penmanship; read a dream, a riddle = solve it, interpret it; read another person's meaning = comprehend it; read music, figures, signals; read character; a gipsy reads a hand.

Receive,—a letter, a parcel, money, rent, wages, information, news, notice, warning, admission, stolen goods, an impression, a proposal, honour, a welcome, support, strength, a visit; receive a friend, a visitor.

Remove,—goods, an obstruction, an error, a landmark, a building, an objection. Peter the Great removed the seat of government from Moscow to St. Petersburg. It was beyond the power of medicine to remove the disease.—*Macaulay*.

Ride,—an animal, as a camel; ride a hobby (*Ind.*); ride a race; ride a long distance,—that is, travel a long distance by riding.

See,—any visible object, as one's face, a tree, the stars; a flaw, a mistake, an error; a ghost; one's meaning, one's way; to see land (*Ind.*); to see the light (*Ind.*). I have come to see you,—that is, to pay you a visit. I will now turn aside and see this great sight.—*Eng. Bib.*

Set,—a table, a chair; a trap, a snare; set foot on; set fire to a thing, set a thing on fire; one's heart on; set a broken limb; set an example; set eyes on,—that is, see; set (= adapt) words to music; set (= put in due order) a clock, a razor, a saw; set (= fix) a price on a horse; set sail,—that is, unfurl sail; set oneself against,—that is, oppose; set a scheme on foot,—that is, start a scheme; set the teeth on edge,—that is, affect the teeth, as acids do, with a sharp grating sensation; set a prisoner free; set a price on one's head; set one on his legs again,—that is, replace him in a position where he may get on,—said of a man broken down by misfortune.

The accident set him thinking. Set your affection on things above.

Show,—anything visible, as a picture, a house; signs, fear, kindness, courage, discretion, one's mettle; a bad temper; one's face; show a place on a map; a name in a book; show the way,—that is, point out the road; one's colours,—that is, show to what party one belongs; show the way to do a thing; show a horse,—that is, exercise him so as to show his paces; show fight,—that is, show readiness to fight; show a bold front,—show determined opposition; a clock shows time.

Show him his room where he must lodge.—*Milton*.

Show them the way wherein they must walk.—*Eng. Bib.*

Shut,—a door, a gate, a letter, a shop ; one's mouth, one's eyes ; shut the ports of a country by a blockade.

Sow,—seed ; a field, land ; discord ; sow the seeds of rebellion.
Sow dissension in the hearts of brothers.— *Addison*.

Sow one's wild oats, is to lead a dissipated life in one's youth.

Spend,—money, time, a day, strength, energy, one's resources.
He has spent all he had in trying to perfect his invention.

Spill,—any liquid, as water, milk, ink, blood.

Spin,—cotton, wool, flax ; a thread ; a top ; to spin a yarn, is to tell a long tale, said of sailors telling stories.

Spread,—a sheet of anything, a carpet, a sail, a tent, a table-cloth ; a report ; a disease, infection, manure, plaster. Trees spread their branches ; birds spread their wings.

Spring,—a mine, a trap ; spring a leak,—that is, begin to leak,—said of ships ; spring a fence,—that is, leap over a fence ; to spring an arch is an architectural term for, to begin an arch from an abutment or pier ; to spring a rattle is to sound a rattle.

Start,—a question, an objection, a doubt, a difficulty ; start (= cause to start) a train, a hare, opposition ; a newspaper, an enterprise.

Strike,—a blow ; any object to which a blow may be given, as a man, a dog ; to strike a match is to ignite it ; to strike a bargain is to conclude a bargain ; strike (= take down) sail, a flag, a tent ; strike the mind with surprise ; it strikes me, that, &c., means, it occurs to me that, &c. ; to strike hands with, is to make an agreement or compact with ; to strike terror into, is to terrify suddenly ; to strike work, is to leave off work in order either to compel an advance of wages, or to prevent a reduction of wages. A tree strikes its roots deep ; the clock struck ten ; strike an average.

Take,—anything that may be laid hold of by the hand, as a pen, a brush, a hat, a leaf of paper ; a seat, a walk, a drive, a ride ; a photograph, a step, steps, precautions, measures, trouble, pains, revenge, satisfaction, refuge, control, food, a glass of milk, poison, medicine ; one's ease, rest, a course, one's own course, time, umbrage, offence, shame to oneself, warning, advice, alarm ; a cold, a fever, a fit, an affront, a jest, a stand, shape, leave, one's departure ; aim, flight, captive, heed to, a fancy to a liking for, exception to, credit for, pleasure in, delight in, charge, charge of, care, care of, the direction of, hold of ; account of, the place of, advantage of, the liberty of, possession of, the place of, the part of, part with, part in, an interest in, pride in ; take the way to a place ; take a leap in the dark (*Ind.*) ; take a thing for granted ; take the reins,—that is, assume the direction of ; take the census ; take the field (*Ind.*) ; to take a thing in hand, is to undertake it ; to take arms, is to

begin war, commence hostilities,—but more commonly it is *to take up arms*.

Teach,—a person, a class, a school ; a subject or lesson, as English, geometry, music, composition, sewing, writing ; teach the young idea how to shoot ; teach manners, obedience, honesty.

Tell,—a tale, a story, the truth, a lie, a falsehood, a number, a reason ; one's future ; one's fate ; tell me all you know.

Tell us all about the war,

And what they killed each other for.—*Southey*.

Am I become your enemy because I tell you the truth ?—*Eng. Bib.*

Throw,—a stone, dust, dice ; a cannon throws a shell ; a fire-engine throws water on a burning house ; a man throws his antagonist in wrestling ; a horse throws his rider.

Turn,—wood or ivory in a lathe, as the legs of a table ; turn a wheel ; turn a handle ; turn a mill ; turn one's head or body ; turn (=reverse) a coat ; turn one's eyes to the heavens ; turn a camel from the road ; turn a ship from her course ; turn cattle into a field ; turn one's attention to a subject ; turn the course of a river ; turn a thing to good account ; turn black to white ; turn Hindustani into English, prose into verse, sense into nonsense, good into evil ; to turn a corner, is to go round a corner ; turn the scale ; to turn the flank of the enemy's army, is to pass round and take up a position behind it ; to turn one's coat, is to change to the opposite side, to become a turncoat ; to turn a penny, is to circulate money in trade ; to turn one's back, is to flee ; to turn one's back on, is to treat with contempt, to reject unceremoniously ; to turn tail, is to retreat ignominiously ; to turn a somersault ; to turn the edge of, is to make blunt, to deprive of sharpness ; to turn the arguments of an opponent upon himself ; to turn a thing to advantage, is to take advantage from it ; to turn a deaf ear to, is to refuse to listen ; to turn a cold shoulder to, is to decline to attend to.

Use,—a book, a chair, a knife, a plough, time, means, efforts, exertions, precautions ; a supply of anything, as food, salt, water ; use flour for bread, potatoes for food, water for irrigation, paper for printing ; to use one's fists, is to box or fight with the fists ; use words correctly ; use (= treat) a beast cruelly ; use (= treat) one well or ill.

Wear,—clothes, as a coat, a turban, shoes ; wear (= dress in) silk, or broadcloth ; a crown, a sword, an ornament, honours ; wear a channel ; wear a smile on the countenance. A constant drop will wear a hole in a stone.—*Proverb*.

Weave,—a web, linen, stockings, silk, cotton, yarn ; weave words into verse (poetic).

Win,—a prize, a scholarship, money, a game, a battle, honour, a crown, a stake ; to win golden opinions, is so to conduct oneself as to win the admiration of onlookers.

CHAPTER VII.

IDIOMATIC ADJECTIVE PHRASES, COMPOSED OF
AN ADJECTIVE OR PARTICIPLE AND
AN APPROPRIATE PREPOSITION.

77. English has many idiomatic expressions formed of an important word and a preposition following it. We now take up phrases formed of an adjective and an appropriate preposition, giving examples to show the usage. Ignorance of the appropriate prepositions to be used in such cases is a fruitful source of errors of idiom. We include several participles often used as adjectives. A participle commonly takes after it the same preposition as the verb does from which it is derived. The skilled teacher will here find abundant material for school exercises.

Abhorrent *to*. Slavery is abhorrent to a humane man.

Abounding *in, with*. Rivers abounding in fish. English is a language abounding with idiomatic turns of expression.

Abreast *of*. Keep abreast of the progress of scientific study.

Absorbed *in*. She sat on the ground absorbed in her grief.

He looks like a man absorbed in plans for making money.

Acceptable *to* a person. His present was not acceptable to me.

Accessory *to*. The Sepoy was accessory to the crime.

Accompanied *by*. He came here accompanied by a friend.

According *to*. The building is according to the architect's plans.

According to, is often regarded as a compound preposition, but *according* is then strictly speaking a participle. According to your faith be it unto you.—*Eng. Bib.*

Accountable *for* a thing, *to* a person. Every man is accountable to God for everything he says and does.

Accruing *to*. The profits accruing to him from the business.

Accurate *in* his calculations.

Accused *of* a crime, *by* a person. Three men were brought into court accused by this farmer of theft.

Accustomed *to*. It is hard to drive a bullock not accustomed to the yoke.

The work of the office will be easy when you get accustomed to it.

Acquainted *with*. I am not well acquainted with your brother. Before a man can speak on any subject, it is necessary to be acquainted with it.—*Locke*.

Acquitted *of*. He stands acquitted of all intent to injure you.

Adapted *for, to*. School-books adapted to the capacity of children.

Crops adapted to a shallow soil would thrive here. This machine is ill adapted for its professed purpose.

Addicted *to*. Can you reclaim a man addicted to opium ?

Adequate *to*. The supply of provisions is not adequate to the wants of the garrison.

Adjacent *to*. These two men's farms are adjacent to each other.

Adorned *with*. Adorned with flowers. A house adorned with paintings.

Affixed *to*. The syllable *en* affixed to an adjective often forms a verb : as broad, broaden.

Afflicted *at, by, with*. She is greatly afflicted at the loss of her child. He has been much afflicted by this sad news. Poor man, he is sorely afflicted with rheumatism.

Afraid *of*. Why should you be afraid of a ghost ? I hope you are not afraid of work,—that is, not faint-hearted if a good deal of work is given you to do.

Aghast *at* a sight.

Agreeable *to*. The plan was not agreeable to his wishes. The acquaintance he formed became far from agreeable to him.

Akin *to*. I regard it with a feeling akin to contempt.

Alarmed *at, by, for*. He is alarmed for the safety of his brother. You were alarmed at the crash. Alarmed by rumours of war.

Alive *to*. He is not at all alive to the danger he is in.

Allotted *to*. He likes the place allotted to him in the procession.

Ambitious *after* or *of*. How pitiable to see this infirm old man so ambitious of or after a name for wealth.

Amenable *to*. Is a Chinaman amenable to the laws of Siam ?

Angry *with* a person, *at* a thing, or *because of* a thing. Your conduct is enough to make your master angry with you. Why be angry at a stone if you stupidly stumble over it ? He is angry with her for having broken her promise.

Animated *by*. He is animated by a genuine love of art.

Annoyed *at* a thing ; *with* a person for a thing. He was annoyed with you for your persistency. I was annoyed at my mistake.

Anxious *about, for*. John is anxious about his success in the contest. Most men are anxious for the advancement of their children. *Anxious* is sometimes followed by the infinitive : as, 'Anxious to point out his errors.'—*Thackeray*.

Apart *from*. He sat apart from the other men.

Applicable *to*. Your criticisms are not applicable to the subject.

Apprehensive *of*. How apprehensive of loss he is !

Appropriate *to*. Music appropriate to the occasion.

Ashamed *of*. He looked quite ashamed of his folly. Are you not ashamed of the company you have fallen into ?

Associated *with*. I should not like to have my name associated with his in any business whatever.

- Astonished *at*. He seemed quite astonished at your zeal.
- Attentive *to*. A pupil should be attentive to his teacher. No one was more attentive to his duty than he.—*Lamb*.
- Averse *to*. How averse he is to persevering study !
- Awake *to*. He is not awake to his opportunities.
- Aware *of*. I was not aware of your intention.
- Away *from* the point, away from home, away from one's post.
- Bare *of*. Some parts of India are very bare of trees.
- Based *upon*. A slanderous story based upon idle rumour.
- Belonging *to*. He stole a horse belonging to this gentleman.
- Beloved *by, of*. A boy greatly beloved by *or* of his father.
- Bent *on*. The two boys are off, bent on mischief.
- Beneficial *to*. Regular exercise is beneficial to health. Stability of government is very beneficial to India.
- Bereaved *of, or bereft of*. He is a lonely old man bereft of all comforts. Bereft of reason,—that is, insane. She is bereaved of her husband and all her children.
- Beset *with*. An enterprise beset with difficulties.
- Blended *with*. The prevailing colour in the carpet is green blended with blue.
- Blessed *with* good health ; blessed with a healthy family.
- Blind *of* an eye. Blind *to* one's own defects.
- Boastful *of*. How boastful he is of his little prize !
- Born *of* parents ; *in or at* a place ; *in* a condition. A child born of a European mother. Born in Lahore. Born in poverty and sin. Born at a village in Scind. A project born of sedition ought not to be countenanced.
- Bound *for*. A ship bound for Melbourne.
- Bred *in, to*. Born in affluence and bred in poverty. These people are bred to silk-weaving.
- Burdened *with*. His last days were burdened with many cares. He is burdened with a large family.
- Busy *at, with*. They are all busy at work. The girl is busy with her knitting.
- Capable *of*. Is the child capable of understanding this ?
- Careful *of*. It is a duty to be careful of one's health.
- Careless *about, of*. Careless about the risk he runs. Careless of consequences.
- Cautious *of*. Be cautious of giving offence.
- Celebrated *for*. A city celebrated for its healthy situation.
- Certain *of*. He felt quite certain of success.
- Characteristic *of*. It is characteristic of the man to be thrifty.

- Clear of.** The ship has got clear of the rocks. He is now clear of all business difficulties. The town is clear of cholera.
- Close by, to.** His house is close by mine, or close to mine. The wolves came close to the tent.
- Clothed in, with.** Clothed in fine linen. Clothed with authority.
- Clumsy at.** She is clumsy at drawing water.
- Cognisant of.** For a time he was not cognisant of my presence.
- Commensurate with.** A salary commensurate with his abilities.
- Common to.** Sentient life is common to man and beast.
- Comparable with,** when a common point of resemblance is indicated ; **comparable to,** when one thing is taken as an illustration of another. In point of health, Bombay is not comparable with Amritsar. The grades of caste in Hindu society are comparable to layers of strata.
- Compatible with.** It would not be compatible with the public safety to let criminals off with a slight punishment.
- Complained of.** The nuisance complained of has been removed.
- Composed of.** Water is composed of oxygen and hydrogen.
- Concerned about, for, in.** We are quite concerned about our father's illness. He is greatly concerned for the safety of his grain. These two men were concerned in the business.
- Conducive to.** Good ventilation is conducive to good health.
- Confident of success.**
- Congenial to.** Leisure for study is congenial to his tastes.
- Conscious of a thing, or to oneself of a thing.** He was conscious of the presence of a thief in the room. He is conscious to himself of many shortcomings.
- Consecrated to.** A monument consecrated to the memory of the brave.
- Consistent with.** Conduct consistent with his professions.
- Conspicuous for bravery.**
- Content with.** A frugal man is content with little.
- Contented with.** Be contented with the lot God assigns you.
- Contiguous to.** Persia is contiguous to Afghanistan.
- Contrary to.** This has turned out contrary to my expectations. His opinions are directly contrary to yours.
- Convenient for, to.** This house is not convenient for me. It is not now convenient to me to write a letter.
- Conversant with.** He is conversant with recent books of travel. Geology is a science I am not conversant with.
- Convulsed with laughter.**
- Corresponding to, with.** I found an old coin corresponding to one figured in this cyclopædia. He found two sculptured arms of marble corresponding with each other.
- Covered with shame.** A body covered with a cloak.
- Covetous of.** He is covetous of distinction.

Crowned *with*. His efforts have been crowned with success. Crowned with glory and honour.—*Eng. Bib.*

Crushed *to* death ; crushed *to* pulp. Crushed *with* grief. Crushed by superior force.

Cured *of* a disease, *of* a bad habit. Has any one ever been cured of leprosy ?

Deaf *to* all entreaty, *to* advice, *to* reason.

Deficient *in*. He is deficient in geometry. The style was indeed deficient in ease and variety.—*Macaulay*.

Delighted *with*. How delighted the child is with his toys !

Dependent *on*. The old cripple is altogether dependent on the earnings of this little boy.

Deprived *of* his property.

Derogatory *to*. It is very derogatory to Bacon that he should have taken bribes.

Descriptive *of*. A book descriptive of the cities of Italy.

Deserted *by*. Gautama, deserted by his fellow-ascetics sat down dejected under a Bo tree.

Deserving *of* praise.

Desirous *of*. A soldier desirous of fame. He is desirous of obtaining a good situation.

Destitute *of*. The fellow is destitute of all sense of shame. Destitute of the means of subsistence.

Destructive *of*. Intemperance is destructive of health and ruinous to moral character.

Detrimental *to*. It is detrimental to your interests that he should oppose you for the appointment.

Devoid *of*. He is a man devoid of all fine feeling.

Different *from*. The Parsee's hat is very different from the turban.

Diligent *in* his business.

Disagreeable *to*. It is disagreeable to me to hear such things.

Disappointed *in*, *of*, *with*. I was disappointed in my clerk when I got to know him. I was disappointed of getting an advance of salary. I was disappointed with the book when I had bought it.

Disgusted *at*, *with*. Disgusted at the sight of the opium-smoking den. We were disgusted with his vulgarity. Disgusted with college life.

Displeased *at*, *with*. Why should you be displeased at the fun of the children ? He is greatly displeased with you.

Displeasing *to*. His manner was very displeasing to me.

Distasteful *to*. Travelling is distasteful to the old man.

Distinct *from*. These families are distinct from one another.

Due *to*. What are earthquakes due to ?

Dull *of* hearing, *of* comprehension.

- Eager *for, in*. Eager for fame, for praise. Eager in the pursuit of science
Eager is sometimes followed by the infinitive : as,
 Eager to taste the honied spring.—*Gray*.
 Eager to seize and to spend money.—*Thackeray*
- Easy of access, of attainment.
- Eligible *for*. Is this boy eligible for a scholarship ?
- Eminent *for* piety, eminent for learning.
- Endowed *with*. He is endowed with strong will.
- Endued *with*. He is a man endued with fine talents.
- Enraged *at, with*. He is enraged with you for speaking against him.
 The bear is enraged at his keeper.
- Envious *of*. Be not envious of your neighbour's attainments. Why should Germany be envious of the British colonies ?
- Equal *to*. He was equal to the occasion. This angle is equal to that.
 Will the boy be equal to such a task ?
- Essential *to*. Truth and purity are essential to moral character.
- Exclusive *of*. This book cost a rupee exclusive of postage.
- Exempt *from*. The very poor should be exempt from taxation. No one is exempt from suffering and decay.
- Exhausted *with* toil, with anxiety.
- Expert *at, in*. Expert at accounts. He is expert in hunting up evidence.
- Exposed *to* danger, *to* the fire of the enemy.
- Expressive *of*. His looks were expressive of gratitude.
- Faithful *to* the trust reposed in him ; *to* one's engagements.
- False *to*. He has proved false to his professed principles. Never be false to your promises.
- Familiar *to, with*. His name is familiar to me. Nothing but patient study can make one familiar with English idiom.
- Famous *for*. Tyre was famous for its commerce. This clergyman is famous for eloquence.
- Fatal *to*. The wound is likely to prove fatal to him. This battle was fatal to his cause.
- Fatigued *with* his journey.
- Favourable *for, to*. The wind is favourable for setting sail. A sunny aspect is favourable to good health.
- Fearful *of*. He is fearful of the results of his rashness.
- Fit *for*. This bread is not fit for food. I want a building fit for a dispensary.
- Flushed *with* success, with victory.
- Foiled *in* an attempt.
- Fond *of*. Children are fond of sweetmeats. I was always very fond of picking up stories about witches.—*Lamb*.
- Forgetful *of* one's promises ; forgetful of advice.

- Important to.** This document is important to your case.
- Impressed on, with.** Let the nobleness of truth be early impressed on him. Deeply impressed with a sense of wrong.
- Incapable of.** This man is incapable of falsehood.
- Incident to.** How many ailments are incident to childhood !
- Inclusive of.** This sum covers the cost inclusive of postage.
- Inconsistent with.** This proposal is inconsistent with your plan.
- Incumbent on.** It is incumbent on all citizens to obey the laws. Do the duties incumbent on you.
- Indebted for a thing, to a person, in an amount.** For what is India indebted to England ? He stands indebted in a large sum to the banker.
- Independent of.** He is independent of all help from me.
- Indifferent to.** A Buddhist seeks to be indifferent to pleasure or pain.
- Indignant at, with.** Instead of feeling complimented by the offer, he is indignant at it. Indignant with a person.
- Indispensable to.** Clearness and precision are indispensable to a good style of writing.
- Inferior to.** I do not acknowledge myself inferior to him. His essay is not inferior to yours.
- Infested with.** I never saw a place so infested with rats.
- Informed of.** Keep me informed of his movements.
- Inhabited by.** A village inhabited by thieves.
- Injurious to.** Intemperate habits are injurious to health. Instability of government is injurious to the best interests of a country.
- Innocent of.** Beyond question he is innocent of the crime.
- Instead of.** Let Mohanlal come instead of him.
- Intent on.** He was so intent on his book that he did not observe my approach.
- Interested in.** He seems interested in your success.
- Intimate with.** Are you intimate with this gentleman ?
- Involved in, with.** He soon got involved in serious difficulties. How came you to be involved in this lawsuit ? Were any other men involved with him in that crime ?
- Inured to.** These are men well inured to hardships.
- Irrespective of his merits.**
- Irritated against, at, by, with.** The soldiers are irritated against their colonel. Do not be irritated at this disappointment. These men are irritated by being kept so long exposed to the sun. I was irritated with him for not replying at once to my letter.
- Jealous of.** Be not jealous of another man's success. John has got the appointment, but you need not be jealous of him.
- Kind to.** Be kind to the poor. God is kind to men. If you are kind to others, they will in turn be kind to you.

Laid *up with*, is to be confined with some ailment to one's bed or one's room. He is laid up with influenza.

Lame *of* or *in*. A man lame *of* (*or in*) one leg.

Lavish *of*, *in*. He is lavish of money. Lavish of praise. Lavish in his expenditure.

Level *with* the ground.

Liable *for*, *to*. Is a man liable for his son's debts? He is liable to imprisonment for a month.

Loaded *with*. He came out of the examination loaded with honours.

Lost *to*. He is lost to all sense of shame.

Loyal *to*. A good citizen is loyal to the government.

Mad *with* rage, with disappointment.

Made *of*, *from*. A chariot made of wood. Paper made from rice straw.

Married *to* a good wife.

Mindful *of*. It is well to be mindful of your promises.

Moist *with*. A cloth moist with dew.

Moved *at* a sight, *by* an entreaty, not easily moved *from* his purpose; moved *to* tears; moved *with* pity.

Natural *to*. It is natural to man to err.

Neglectful *of* duty.

Negligent *in* work.

Notorious *for*. He is notorious for betting. The town is notorious for daring thieves.

Obedient *to*. The servant must be obedient to his master.

Obnoxious *to*. The sight of him is obnoxious to me.

Observant *of*. Be observant of the rules of your office.

Occupied *in*, *with*. The vultures were occupied in tearing the carcase of the camel. The whole day was occupied with trifles.

Odious *to*. The vizier has made himself odious to the prince.

Opposite *to*. Whose house is opposite to the hospital?

Overcome *by*, *with*. Overcome by stronger men. Overcome with fatigue.

Overrun *with*. A garden overrun with weeds.

Overwhelmed *with*. He seemed overwhelmed with confusion.

Painful *to*. This news is very painful to my mother.

Pale *with* fear, pale with fasting, pale with envy.

Parallel *to*. This line is parallel to that.

Partial *to*. This man is always partial to his friends.

Peculiar *to*. This is a custom peculiar to the Mongols. This style of architecture is peculiar to the Moors.

Pernicious *to*. Bad company is pernicious to good morals.

Pertinent *to*. These remarks are not pertinent to the subject.

Pleasant *to*. Sweet music is pleasant to the ear.

- Popular *with*. A colonel popular with his regiment.
- Possessed *of*. He is a man possessed of great wealth.
- Praised *for*. Milton is praised for the majesty of his poetry.
- Preferable *to*. Poverty with honesty is preferable to affluence got by unfair means.
- Prefixed *to*. The syllable *un* prefixed to a word often reverses the meaning of the word : as, do, undo ; wise, unwise.
- Prejudicial *to*. This will be prejudicial to your best interests.
- Preparatory *to*. He studied logic preparatory to entering the college.
- Previous *to*. He left previous to your arrival.
- Prior *to*. This event was prior to the battle of Plassy.
- Productive *of*. Industry and economy will be productive of good results.
- Proficient *in* mathematics ; proficient in office work.
- Profitable *for, to*. Are protective duties in the long run profitable to a country ? Profitable for your instruction.
- Prompt *in*. He is always prompt in replying to letters. Prompt in complying with my orders.
- Prone *to*. The heart of man is prone to folly and evil.
- Proper *for*. This work is not proper for you. Quinine is a remedy proper for fever.
- Proportionate *to*. Rewards should be proportionate to merit.
- Proud *of*. He is proud of his parentage. The boy is so clever that his father is quite proud of him.
- Quick *at* figures. The dog is quick at hearing. The boy is quick *in* working sums. Quick *of* understanding.
- Radiant *with* beauty. A young lady radiant with smiles.
- Ready *at* figures. Ready *for* action. Ready *in* answering.
- Reduced *by, to*. He has had his pay reduced to twelve rupees a month. His salary has been reduced by ten rupees a month. Reduced to a skeleton.
- Regardless *of*. I never met a man so regardless of remonstrance. A feast got up regardless of expense.
- Regretted *by*. His death is a loss regretted by all.
- Relative *to*. I have read all that the author says relative to the constitution of our law courts.
- Relevant *to*. His speech was not relevant to the question.
- Remarkable *for*. The Duke of Wellington was remarkable for early rising.
- Renowned *for*. He is renowned for wisdom.
- Replete *with*. He made a speech replete with good sense and humour.
- Reposed *in*. Never belie the confidence reposed in you.
- Repugnant *to*. All harshness is repugnant to his feelings.

Responsible *for* a thing *to* a person. We are all responsible to God for the gifts he has endowed us with.
 Rid *of* trouble, of debt, of an undesirable companion.

Sacred *to*. The heart should be a temple sacred to God alone.

Sanguine *of* results ; sanguine in one's expectations.

Satisfied *with*. He is quite satisfied with his income. I have not been at all satisfied with his conduct recently.

Secure *against, from*. A place secure against attack. Treasure secure from robbers.

Seized *with*. Seized with a panic, the men flung down their arms and fled from the place.

Sensible *of*. He is quite sensible of his danger.

Serviceable *to*. Here is a letter of introduction which I hope will prove serviceable to you.

Short *of* money ; short of supplies. A garrison short of provisions.

Sick *of, at*. He is sick of hard work. Sick *of* waiting. Sick *at* heart.

Significant *of*. An historical festival is commonly significant of some past event accounted memorable.

Similar *to*. The coin you showed me is similar to this one.

Skilful *in* debate, *in* rowing.

Sorry *for*. I am sorry for his failure.

Startled *at* a crash, an explosion, sudden bad news.

Starved *to* death ; starved *with* cold, *with* hunger. Trench points out that *starved* once meant, to die any manner of death, but that it is now restricted to death by hunger or cold.

Strange *to*. This custom is strange to me.

Struck *with* the appearance of a thing ; to be struck with fear, with alarm.

He was struck with it as a bit of concrete description.—*Geo. Eliot*.

Studded *with*. He wore an aigrette studded with diamonds.

Subject *to*. All things earthly are subject to decay. A girl subject to fits of epilepsy.

Subsequent *to*. A time long subsequent to the death of Akbar. I got his reply subsequent to the date of my second letter.

Successful *in*. I hope you will be successful in business.

Sufficient *for* a purpose.

Suitable *for, to*. This block of marble is suitable for a statue. These ornaments are not suitable to her station in life.

Suited *for, to*. He is not suited to the post. His speech was admirably suited to the occasion.

Superior *to*. He is superior to all meanness.

Sure *of*. He felt sure of the appointment.

Surprised *at, by*. Why should you be surprised at this action ? They were surprised by the appearance of two sepoys.

Surrounded by. A town surrounded by a strong wall is not easily taken without artillery.

Susceptible of. He is susceptible of deep feeling.

Suspicious of. Men even of the same caste are often suspicious of one another.

Temperate in. Be temperate in speech as well as in eating and drinking.

Thankful to a person, for a benefit. Be thankful to God for all His gifts.

I feel very thankful to the gentleman for giving me this appointment.

Tired of, with. He is tired of doing nothing. Tired with his ride.

Also, tired to death,—that is, excessively wearied.

Tributary to. Several rivers are tributary to the Ganges.

Troublesome to. The deer are troublesome to these farmers.

True to. Be true to the trust reposed in you. A servant true to his master's interests.

Uncared for. The children are left uncared for.

Unfit for. The meat is unfit for human food.

Unheard of. Unheard of difficulties. Tribes before unheard of.

Unknown to. A man unknown to fame. His handwriting is unknown to me.

Useful for a purpose.

Vain of. A girl vain of her pretty face. An orator vain of his powers of persuasion.

Versed in. He is well versed in the science of Optics.

Vexed at, with. I am vexed at my father's illness. Do not be vexed with me. Vexed with care.

Void of. This man seems void of common sense.

Weary of his burden, weary of wandering.

Worthy of. His eloquence is worthy of a better cause. A crime worthy of severe punishment. The labourer is worthy of his hire.

Zealous for, in. A servant zealous for his master's honour. Be zealous in a good cause.

78. We now give a promiscuous set of examples of idiomatic phrases composed of an adjective or participle and an appropriate preposition following. These are for the most part collected from such standard authors as Defoe, Dickens, Thackeray, Trollope, Swift, Lamb. We put them in the alphabetical order of the adjectives.

He returned accompanied by a very sprightly young friend. He has become acquainted with his son's doings. A land afflicted with drought. She could make herself agreeable to her benefactors. They were alarmed about him at home. Alone in a strange place. Alone with a friend. They were highly amused with the scene. She was

amused by the lady's talk and not ashamed of her company. Anxious about my own danger. Her brothers were very anxious about her. His position was one beset with difficulties. A man bred to the book-binding business. So long as his age and infirmities will leave him capable of business. It must be quite clear to every reader, that, &c. He crept closer to his master. Conscious of their powers. Conscious of everything that is passing around you. Consistent with his dignity. Content with a humble position. It was my lot to have been daily conversant with the persons then in power. Covered with dust. Crimson with fury. It was very cruel of you to laugh. Secret plottings, besides being dangerous to the State, are hurtful to the community. Deaf to all proposal of settling to business. She had been deaf to all that passed. A child dear to its mother. Decked with costly jewels. Deprived of the benefit of his instructions. Deprived of the sight of both eyes. Deserving of all praise. The queen . . . found them very desirous of a secure and honourable peace. It proved not altogether displeasing to him. A mill driven by water. Drowned in debt. Drowned in a cask of wine. Struck dumb with fear. Eager for praise. He felt himself pretty easy about his adversary. He was very easy in mind about his brother's absence. He will be faithful to his promises. Familiar with the family. I want a teacher familiar with trigonometry. Familiar probably to us all. Far from his intention. A trench filled with stones and sand. Filled with hope and fired with ambition. Not fit for use. Flushed with indignation. Fond of music. Fond of playing with fire. Free of debt. Free from danger and quite out of reach of the water. To get free from the prison. The regret of a recent separation was fresh in his mind. A tank full of water. Youth is full of hope. Her heart full of sorrow and her body full of pain. Rather more than was good for him. Gratified at thinking over their triumphs. If I have been guilty of any mistakes, they must be of small moment. Harassed with perplexing circumstances. Impressed with the belief that, &c. To her the Duke is chiefly indebted for his greatness and his fall. Such men as were perfectly indifferent to any religion. Indignant at the treatment they received. The father seemed to grow more indulgent to his son than ever. Houses inhabited by people of the poorest class. He was originally intended for a trade. Irritated by the loss of power. Drive him mad with terror. Too numerous for recital. Overborne by oppression. Overcome with emotion. Perishing with hunger. Perishing for thirst. Pleased with the compliments which were paid him. Proficient in the art of teaching. He was proud of his own skill. Red with rage. Eyes red with weeping. Relative to his son's affairs. She was woefully sad at leaving school. Safe from danger. A province scourged with locusts. Shorn of all outward prosperity. Silent with regard to her marriage. Deer startled by the baying of hounds. She was starved to death. Subsequent to your coming. An army badly supplied with ammunition. Surprised at the sight. Swayed by the speeches of agitators. As swift of foot as a wild roe. Thrilled with triumph. Very tired with his walk. Tired of his companion. Not troubled with much compunction of conscience. As the needle is true to the pole. True to nature. Prove herself worthy of the attention bestowed on her. Writhing with anguish.

brother at sea into *I have a brother at the sea*. The latter expression indeed has a meaning, but it is quite different from that of the former one.

In this connection what the student needs particularly to notice and fix in his memory is, what particular preposition stands in a particular phrase, for, as is usual with all idioms, the idiomatic turn of expression must not be altered.

81. It must be remembered that the examples given below by no means exhaust the application of the prepositions.

About,—about the hour,—that is, near the hour ; it is now about five o'clock ; about six miles,—that is, six miles or a little more or a little less ; about the size ; a discussion about (= concerning) the origin of evil ; to ride about the country ; to go about the town ; cast thy garment about (= around) thee.—*Eng. Bib.* ; bind them about thy neck.—*Eng. Bib.* ; tell us all about the war. *About* is really an adverb in the following :—There fell about three thousand men ; the rent of this house is about twenty rupees a month.

In such phrases as *about to go*, *about to die*, *about to write*, the word *about* signifies *ready to*, *on the point of*, *in the act of*. They were about to be married.—*Thackeray*.

Above,—above one's head ; the balloon rose above the clouds ; above your comprehension ; above the grasp of reason ; a man above (=superior to) all meanness ; a man not above his business,—that is, not too proud to do anything and everything which the proper carrying on of his business requires him to do ; he is above asking a favour ; to live above one's means, is to expend more than one's income can afford ; a thing done above-board, is a thing done openly, without any secrecy or underhand dealing.

In many expressions *above* signifies more in quantity or number than, more in degree than : as, The risen Saviour was seen by above five hundred men ; the population of Surat is above a hundred thousand ; a light above the brightness of the sun ; a man above suspicion,—that is, so excellent that no one would suspect him ; to speak above one's breath is to speak in a tone as faint as a whisper : as, In the sick room we scarcely spoke above our breath.

The phrase *above all* means, chiefly, before any other consideration. This expression would be used when a speaker, after having mentioned a number of things, wishes to state something further which is of still greater importance : As, 'Be cleanly ; be sober ; be honest ; but, above all, be truthful.'

For the phrase *over and above*, see under *over*.

Across,—across the road ; a bridge is laid across the river ; ships sail across the Indian Ocean ; the road lies across the moor ; a chain across

the bows of a ship ; a rope stretched across a lane ; he threw the burden across his shoulders ; the horse galloped across the corn field.

After,—after dinner ; after ten o'clock ; after death, comes the judgment ; after consultation with ; after an interval of three hours ; a longing after immortality ; a painting after Reynolds,—that is, after the style or manner of Reynolds ; to make a thing after a model ; he comes here day after day ; after dark,—that is, after it has become dark. How are you after your journey ? What is he after ?—that is, What does he want ?

There is the phrase *after all* : as, After all, what does it matter whether he comes or not ?—that is, Everything being taken into account, what does it matter whether he comes or not ?

Against,—against the rule ; against the laws ; against orders ; to go against the wind ; against the tide, the current ; against the grain (See *Ind.*) ; to swim against the stream ; to go against the enemy ; to vote against a motion ; to vote against one's own interests ; to lean against a wall ; to hope against hope (*Ind.*) ; to work against time,—that is, to work with a view of finishing within a given time.

Over against means opposite to ; as, An island over against the mouth of a river.

Along,—along the seashore ; along the valley ; the men marched along the highway. *Along with* conveys the idea of companionship a little more fully than *with*.

Amid, Amidst,—amid danger ; amidst the horrors of the battlefield ; this book was written amidst many interruptions ; he persevered amidst many difficulties.

Among, Amongst,—among friends ; hid among the trees ; among the people ; he fell among thieves ; amongst the reasons I have to give, there is this important one, &c.

To divide among : see under *Between*.

Around,—around the hearth ; to travel around the country,—that is, to travel about from one part of the country to another.

As to. For *as to* as a preposition, see under *to*.

At,—at fault ; at liberty ; at one's ease, at leisure ; be at sea (See *Ind.*) ; at random ; at noon ; I woke at daybreak ; at Christmas ; help is at hand ; the boy is at school ; I met him at dinner ; he studied at the Elphinstone College ; sick at heart ; they are at variance,—that is, they disagree ; be at daggers drawn (*Ind.*) ; be at a loss (*Ind.*) ; keep him at arm's length ; they galloped at full speed ; the question at issue ; he is not at home ; he is standing at the door ; at a distance ; jackals prowl about at night ; the ship rides at anchor, or is at anchor, or is lying at anchor ; this bank draft is payable at sight ; I have no money at present ; I am at your service,—that is, I am ready to serve you in any way you mention ; my horse is at your disposal ; he is busy at

farming ; a seat at the council board ; at all events ; at all hazards ; at any rate ; at a standstill ; at the foot of the hill ; at first sight ; I took it in at a glance or at the first glance ; at the first blush (= first glance) ; to lend money at interest ; the interest is at four per cent. ; he sells cloth at a rupee a yard ; these nations were at war but now they are at peace ; watching the boys at play ; the men are at work ; she shuddered at the sight ; I rose at his command ; at this news she fainted ; the quarrel is at an end ; I did not expect such treatment at your hands (= from you) ; to be at large,—that is, to be unconfined ; at the sword's point ; at the point of the bayonet ; to set at nought,—that is, to treat as nothing, to despise ; a good hand at a thing ; we reached home at the same time ; I fell at his feet ; this was repaired at my expense ; the citizens are at the mercy of their conqueror ; a fortress surrenders at discretion ; you will find an index at the end of this book ; a man at his wit's end,—that is, so puzzled that he knows not what to do ; at death's door or at the point of death ; at the back of the mountain ; he was sitting at his desk ; he was alarmed at the news ; I can call up his form at will,—that is, I can recollect his appearance whenever I wish ; at the top of one's voice, means as loud as one can shout.

At once means immediately. There are also the phrases *at all, at least, at most, at best, at last, at length, at the longest*. He never was in debt at all. Give me at least an hour of your time. At most his subscription will not be over twenty rupees. He cannot live more than three days at best. In spite of many hindrances they have at last succeeded. After a tedious voyage we at length reached our destination. Tell the servant to come at once. Life a span is at the longest. **Athwart**,—athwart the path ; a cable athwart the bows of a ship ; athwart the ship's course.

Before,—before one's face ; before one's eyes ; before the fire ; a dainty dish to set before the king ; they stood before the prince ; he appeared before the magistrate ; I wrote a letter before breakfast ; the case came before the committee ; a ship running before the wind ; he came before the time,—that is, before the fixed time ; we shall visit you before Christmas ; the fleet anchored before Alexandria.

The adverbial phrase *before long* means, soon, before a long time has elapsed.

Behind,—behind one's back ; the sun is now behind a cloud ; hidden behind the door ; a regiment behind the hill ; the train is behind time,—that is, after the stated time ; he has been behind the scenes (See *Ind.*) ; the dog walked close behind you ; he left nothing behind him but his good name,—that is, at his death he left nothing but, &c. ; what is behind his proposal ?—that is, what secret scheme is to be brought forward after his proposal is carried ?

Below,—below the table ; shares below par ; an essay below the mark ; a composition below mediocrity ; his leg is broken below the knee ; below the rank of a duke ; to strike below the belt ; he is below the standard height for a soldier.

Beneath,—beneath notice,—that is, too trifling to be worthy of notice ; he is beneath contempt ; such conduct is beneath the dignity of a gentleman,—that is, it is so base that no gentleman would stoop to it ; he lies beneath this stone ; brutes are beneath man in the scale of creation.

Beside (= by the side of),—beside the well ; a garden beside the river ; beside the fire ; a hut beside the wall of the city ; the bride stands beside the bridegroom ; he stood beside his father's grave. **Beside** (= aside from) our present purpose ; beside (= aside from) the mark. Lovely Thais sits beside thee.—*Dryden*.

To be beside oneself, is to be out of one's senses.

Besides (= distinct from, in addition to),—besides all this ; besides these arguments I have used, there is another, &c. ; he has two children in the house besides his own.

Besides is also used as an adverb, meaning, moreover.

Between,—between friends ; between ourselves ; he sat between Narayan and me ; between two fires ; between the scenes in a play ; between sunrise and sunset ; between the hours of twelve and three o'clock ; the Strait of Dover is between France and England ; between this and the end of the month,—that is, between this time and the end of this month ; war between the French and the Chinese ; Jubbulpore is on the railway line between Bombay and Allahabad ; he tried to mediate between the parties ; let there be no quarrel between us ; there is an understanding between them.

The second syllable of *between* is of the same meaning as *twain*, that is *two*. Hence *to divide between*, implies two ; whereas *to divide among*, implies more than two. There is therefore a distinction between *He divided the apples between the boys* and *He divided the apples among the boys*.

Beyond,—beyond limits ; beyond the sea ; beyond the stars ; a hill beyond the village ; beyond doubt ; beyond expectation ; beyond reach ; beyond the mark ; beyond the power of medicine to cure him ; the life beyond the grave ; the scene was beyond description,—that is, it is not possible to describe it ; he went in beyond his depth,—that is, he went into water where it was so deep as to cover his head ; the stars are beyond number ; this is a luxury beyond my income,—that is, my income is not such as to admit of my buying this luxury.

But (=except),—all consented but you ; he gave me all the books but one.

By,—to open a door by force ; to light on a thing by chance ; to travel by land or by water ; to go by rail or by steamer ; by fits and starts ;

to work by rule ; to read by moonlight, or by the light of a lamp ; a mill driven by water, or by wind, or by steam ; to tell the time by the sun ; it is seven o'clock by my watch ; to go by the pond ; a house by the city wall ; to sit by oneself, is to sit alone ; all by myself, is quite alone ; to know men by name ; I caught him by the shoulder ; to take time by the forelock (See *Ind.*) ; to hold a horse by the bridle ; to get a letter by post ; to pay a bill by a bank cheque ; to be taken by surprise ; to learn poetry by heart ; a poem by Kalidas ; a letter written by a school girl ; Lisbon was destroyed by an earthquake ; a city destroyed by fire, or taken by violence ; he will be here by nightfall ; by this time the moon had risen ; profits made by trade ; a room twenty feet by ten ; too long by two yards ; greater by half ; he is older by five years than I am ; by degrees ; by main force ; by all means ; by hook or by crook (*Ind.*) ; by his side ; to sell cloth by the yard, eggs by the dozen, grain by the bushel or ton, cotton by the bale, snuff by the ounce ; to do things by halves ; killed by traitors ; they sleep side by side ; by force of circumstances, means compelled by one's circumstances.

One by one, day by day, house by house, drop by drop, piece by piece, mean, each one, each day, house, drop, piece, severally.

By is the preposition of adjuration : as, *By all that we hold dear. I beseech you by the mercies of God.*—*Eng. Bib.*

By and by is an adverbial phrase meaning, soon, after some time.

By the by is equivalent in meaning to *in passing*.

Down,—down stairs ; to run down the hill ; to swim down the river ; tears ran down his cheeks ; I went down the pit ; I looked down the shaft of the mine.

During,—during the late king's reign ; during the battle ; during his lifetime ; during the space of a year ; during the Mohurram.

Except, Excepting,—all the countries except England ; I have examined all the papers except two ; I have read all, excepting his application.

For,—good for food ; ready for battle ; this book is for you ; he has bought food for his children ; a house for sale ; crying for mercy ; for a time ; the boy has been ill for a week ; looking for aid or help ; crying out for fear ; he hangs down his head for shame ; he could not speak for sorrow ; he left for school an hour ago ; I know this for certain ; it is easy for you to learn your lesson ; to sell for money ; I sell these at three for a rupee ; what did you pay for your turban ? to flee to a castle for protection ; to flee for one's life,—that is, in order to save one's life ; lame for life,—that is, during the remainder of one's lifetime ; the soul will last for ever ; she is brave for a woman,—that is, she must be pronounced brave when it is borne in mind that she is a

woman ; left for dead,—that is, believed to be dead ; I took you for your brother ; I would not part with it for any money ; he would not give it up for all the world ; this is for the general good ; some toil for money, others for fame ; he works for bread ; he works for praise ; placed there for safety ; for this reason ; to ask a question for information ; to read for amusement ; to go out for a walk ; for God's sake hear me ; every man for himself ; he came with me for company ; a fight for life. To take for better for worse (See *Ind.*). O for a lodge in some vast wilderness.—*Cowper*. Pray for kings and for all in authority ; he started for Bombay on Monday ; tit for tat ; to take amiability for piety is to take glass for diamonds ; were it not for his poverty I would dismiss him at once ; but for your coming, I should have been very lonely. As for (= as regards) me and my house, we will serve the Lord.—*Eng. Bib.* These two essays are word for word alike. For (= in spite of, notwithstanding) all his wealth, he is not happy ; for anything I know, the man is dead ; you may have your choice for me.

From,—away from home ; far from the fire ; Poona is a long way from Bombay ; a letter sent from Lahore ; a young man from the country ; figs come from Afghanistan ; safe from danger ; free from care ; I have known him from childhood ; I have known him from a boy,—that is, from boyhood ; from my youth up ; from the creation of the world ; from his experience ; released from his vow ; rescued from the enemy ; he did it from gratitude and not from fear ; he has authority from the government ; a brand plucked from the burning ; saved from a watery grave ; all men are sprung from Adam ; light comes from the sun ; a lamp hanging from the ceiling ; separate the good from the bad ; I judged from this testimony ; he drew the sword from its scabbard ; this is far from being the case ; to rise from the ranks.

From first to last ; from door to door ; from side to side ; from hand to mouth ; from youth to age ; from heaven to earth ; from pole to pole ; from grave to gay ; from bad to worse ; from the cradle to the grave.

42, —in the house ; in parliament ; in the village ; a well in the garden ; in a place of danger ; in a maze ; in his presence, or absence ; in the distance ; to look a man in the face ; in the background ; in heaven ; in the sun,—that is, in the sunshine and not in the shade ; in the van ; in the open air ; in the thicket ; in the dark ; in a corner ; an estate in Chancery ; walk in front ; in summer ; in an unguarded moment ; just in time ; in danger ; in pain ; in joy ; in sight ; in store ; in stock ; they came in state ; he is in a difficulty ; to put a law in force ; they are scattered in flight ; up in arms ; in haste ; in a deep sleep ; to converse in a whisper ; they walked in silence ; in earnest ; to pay in advance ; to end in nothing ; the work in hand ; vile men are in power ; hold them in check ; have them in subjection ;

pray for all in authority ; in the power of the enemy ; the child is in love with the kite ; he is over head and ears in debt ; involved in ruin ; well read in Mathematics ; triangles in all respects alike ; in case he should decline the offer ; three in every four of these mangoes are spoiled ; Sir Richard Temple was then in office as finance minister ; in honour bound ; in all probability he will come ; in round numbers there were five hundred ; keep in mind ; put in mind ; work in harmony ; in exercise ; not in use ; in the end ; to take in good part (*Ind.*) ; a man in a thousand ; in the main ; put in order.

The adverbial phrases *in all, in general, in fact, in truth, in a word, in brief, in short, in fine, in vain*, are quite common. *In the long run* means, ultimately. *In the mean time* is while waiting ; in an interval of time. *In the mean while* has the same meaning as *in the mean time*.

Into,—come into the house ; I followed him into the garden ; go into heaven ; to fall into the river ; led into error ; brought into a state of salvation ; forced into compliance ; let into the secret ; to look into a book, or room ; burst into fragments ; pour water into a vessel ; a stream runs into another ; to turn Hindi into English ; to turn prose into poetry ; to resolve water into its constituent gases ; water is convertible into vapour ; children frightened into fits ; carbon enters largely into the composition of material substances ; fly into a passion ; he has got into difficulties.

Into is used chiefly after verbs, participles, and adjectives.

Near,—to sit near the fire ; to be near the door ; near your father ; it is near ten o'clock ; the village is near the seashore ; to be near the heart ; he is near death.

Of,—a man of noble family ; a man of courage ; a flock of sheep ; a crown of gold ; the capital of Spain ; a native of Zanzibar ; men of Athens ; the Book of Proverbs ; the sacred book of the Mohammedans ; the people of the middle ages ; as a matter of course ; of use ; of value ; of little or no account ; of importance ; this is of no consequence ; a space of time ; a course of mathematics ; the place of honour ; a man of mark ; a master of arts ; the price of wheat ; the force of the wind ; the bridge of the nose ; a tenth of the remainder ; hard of hearing,—that is, dull in hearing ; a great deal of pains ; news of the disaster ; the city of Calcutta ; he will, of necessity, do this ; to have right of way ; to be short of provisions ; to cure a man of fever ; the murder was committed within a mile of the town ; they went of their own free will ; they are all of one mind.

Of old, is formerly ; *of late*, is recently ; *of course*, is by consequence, in the ordinary manner of proceeding.

Off,—an island a little way off the coast ; he fell off the scaffold ; I caught him off his guard ; the responsibility is off my shoulders ;

the wind almost lifted me off my feet ; the men are off work,—that is, not working ; to do a thing off-hand,—that is, at once, and without study or preparation.

The adverbial phrase *off and on* is explained in Section 84.

On,—on land ; on board ; a ship on the rocks ; a book on the table ; a hat on one's head ; a monkey on the roof of the house ; a cart on the road ; a mango on the tree ; a sick man lying on a couch ; rain falls on the earth ; the sun shines on the fields ; Benares is on the Ganges ; a tree on the hill ; leaning on his staff ; to play on an instrument,—on a harp, on a guitar ; this village is on your way ; the ship is on the way to Japan ; to go on foot, or on horseback ; on a proper footing ; to be put on one's mettle,—that is, to be incited to do one's best ; on one's good behaviour ; on 'Change, is on the Exchange ; business on my hands ; goods on hand ; goods on sale ; a picture on view ; on an average ; a map on a large scale ; a house on fire ; on the one hand ; on each side ; on your part ; remarks on a subject ; on a public occasion ; on no account ; on further reflection he rejected the offer ; the moon is on the wane ; to set the teeth on edge ; he will give the ground on certain conditions ; to lend money on good security ; to pay on demand ; we abstain from labour on the Sabbath ; he had pity on her ; something on my mind ; on you be the blame ; testimony given on oath ; on the breaking out of war he left the country ; on inquiry I found, &c. ; to reason on the supposition that, &c. ; on the move, is in motion, or ready to move ; a bird on the wing, is a bird in flight ; to arrange things on a certain plan ; to stand on tiptoe ; to live on terms of friendship with a person ; his hair stood on end ; at work for ten hours on the stretch,—that is, continuously, without cessation ; to be on duty, is to be occupied in the discharge of one's duty ; to take a thing on trust, on trial ; on the whole,—that is, taking the whole circumstances into consideration ; he dined on venison. *On a sudden* means suddenly ; *on the alert*, is in a state of watchfulness or activity ; *on high*, is in an elevated place ; *on the spot*, is immediately, without moving away.

Out of,—out of use ; out of favour ; out of reach ; out of one's power ; out of the way ; a remark out of place, is a remark not pertinent to the subject in hand or a remark made at an inopportune time ; out of fashion ; out of date ; out of all reason ; out of repair,—that is, in a condition needing repair ; a clock out of order, is one not in due order ; a musical instrument out of tune ; a book out of print,—that is, all the printed copies of it have been sold ; out of doors, is outside the house ; out of hearing, is beyond the reach of hearing ; out of sight ; time out of mind, is beyond the reach of memory ; out of rank ; out of all rule ; a limb out of joint ; delivered out of danger ; plants grow out of the

earth ; he paid me out of his pocket money ; to do a thing out of kindness ; out of fear ; a quarrel arising out of a trifle ; to go out of one's way to oblige another ; out of trim, is not in proper trim, or order ; to be out of temper, is to be out of good temper, or in bad temper ; the seed was sown out of season,—that is, not in the proper season ; out of breath, is breathless, panting for breath ; to be out of one's depth, is to have got into too deep water ; out of sorts, is slightly unwell, or out of order ; to be out of pocket five rupees, is to have expended five rupees ; out of one's mind, or out of one's wits, is insane ; out of debt, is no longer in debt. An out-of-the-way place, is a place hard to get to. To do a thing out of hand,—that is, immediately, straight off.

Over,—the clouds are over our heads ; a canopy of smoke over the city ; over the hills ; the river runs over the rocks ; the water is all over the field ; over the country ; to look over the shoulder ; to have power over property ; he has many advantages over you ; God over all ; His tender mercies are over all His works ; over head and ears in love ; my income is not over my expenditure ; to tumble head over heels ; to stay over night,—that is, during the night and till the next day ; to keep grain over winter,—that is, through the winter and till the winter is past ; to show me over your house (See *Ind.*) ; to buy a house over one's head (See *Ind.*).

Over enters into several compound words, frequently with the meaning of excess, as *overcharge*, *over-cautious* ; also with the idea of spreading, as *overcast*, *overflow* ; and sometimes with the idea of reversal, as *overturn*.

Over and above, meaning, besides, is used sometimes propositionally, often adverbially ; as, Over and above this consideration, there is another I wish to mention.

The adverbial phrases *over again* and *over and over* are explained in Section 84.

Past,—past hope ; past recall ; a disease past cure ; past recovery ; a statement past comprehension, past belief ; past feeling ; past shame ; past endurance ; past control ; past four o'clock ; of a man just dead we might say, he is past our care, or past our help.

Round,—a voyage round the world ; the planets move round the sun ; a wall round the garden ; a gallop round the race course ; a walk round the town ; to wind a cable round a windlass ; the courtiers stood round the prince ; to get round a person (See *Ind.*).

Since,—since the crusades ; he has been ill since Monday. The Lord has blessed thee since my coming.—*Eng. Bib.*

Through,—through the gate ; he went through the door ; he bored a hole through the door ; a cannon ball passed through the ship's side ; the balloon went up through the clouds ; through the wood ; deer roam

through the jungle ; fish move through the water ; the bird flew in through the window ; through the ages ; through the valley of the shadow of death ; to go through fire and water for a person, is to go through the most terrible difficulties ; to go through thick and thin, is to go through difficulties great or small as they arise ; all through the year ; through life, is during the whole of life ; he escaped through the swiftness of his horse ; he got this post through influence and not through industry ; he obtained his request through the Vizier ; to look through a book is to peruse it hastily.

Throughout,—is compounded of *through* and *out*. Throughout the year, is during the whole year. This Gospel shall be preached throughout the whole world.—*Eng. Bib.*

To,—he went to his house ; where does this road go to ? It leads to Bombay ; they escaped safe to land ; go to bed ; go to rest ; add this to that ; a speech addressed to a large audience ; to say a thing to one's face ; this will come to an end ; it stands to reason ; to sing to the harp ; brought as sheep to the slaughter ; to bring a lecture to a close ; the beefsteak is done (=cooked) to a cinder ; give the picture to your mother ; your duty to your parents ; thanks be to God ; pray to God alone ; all that they did was piety to (=as compared with) this ; beaten to (= as far as) death ; flattered to his ruin ; they assembled to the number of five hundred ; given to opium eating ; pleasant to the view ; pleasing to the eye ; sweet to the taste ; ready to your hand ; to his honour be it spoken ; rising to wealth and honour ; looking up to heaven ; steeped to the lips in poverty ; leave that to me ; is he your cousin, or what is he to you ? he entered on a quarrel to his cost ; keep a secret to oneself ; an argument to the point is a pertinent argument ; a farm left to you by your father's will ; the house is not to his mind,—that is, not as he wishes it ; to take to wife ; to their joy the door was wide open ; nothing to the purpose ; to all intents and purposes ; to all appearance, that is, apparently ; the odds are as two to one ; three is to nine as eight to twenty-four ; they fought to the last man = as long as there was a man left ; to the full, is to the fullest extent ; he was conscious to the last = till the moment of death. From first to last ; from day to day ; from time to time ; from beginning to end ; from end to end ; from age to age ; from year's end to year's end ; from hand to mouth ; a thing descends from father to son.

Up to and *as to* are used as prepositions. *Up to* means, as far as ; and *as to* means, with regard to. He does his work up to the measure of his ability. A horse up to my weight is a horse strong enough to carry me. His misgivings as to the future.—*Trench.*

To the last, to the contrary, are intelligible phrases. *To-day, to-night, to-morrow, to and fro*, are adverbial expressions explained Section 84.

Under,—under a tree ; a cellar under the house ; a cell under ground ; a post under government ; to be under arms ; under water ; under cover ; I arrest you under a warrant from the court ; your essay is under the mark,—that is, it is an inferior essay ; a ship under sail ; a ship under way,—that is, having already started on her voyage ; under a load ; under heaven ; there is nothing new under the sun,—that is, in all the world ; under fire,—that is, exposed to the enemy's fire ; a man under trial ; a prisoner under sentence of death, is a prisoner on whom sentence of death has been passed ; a bill under discussion ; a measure under consideration ; under this head we may mention, &c. ; to act under compulsion ; soldiers under orders to march ; under these conditions I will undertake the work ; to speak under one's breath is to speak very softly or in a whisper ; to live under oppressive rule ; he is under a vow of celibacy ; under an impression, a misapprehension ; under necessity to do a thing ; under suspicion ; to be patient under pain, misfortune ; under what Governor-General was *suttee* abolished ? he would not sell his horse under a hundred rupees ; I inherited this under my father's will ; he is under age,—that is, under full age, he is a minor ; to do a thing under the rose, is to do it secretly, in a manner which forbids disclosure ; given under my hand and seal ; he travelled under the name of Baron Leofranc ; under foot, under one's feet ; under lock and key ; how many hands has this overseer under him ?

Up,—to go up stairs ; to walk up a hill ; to swim up the stream ; he is gone up the country, generally means, he is gone towards the highlands of the country.

Up to,—for *up to* as a preposition, see under *to*.

Upon,—a book upon the table ; a spring upon the top of the hill ; a ship upon a reef ; a bundle upon the head ; a burden upon the heart ; a boat upon the lake ; the moon shining upon the surface of the lake ; it is upon record that he did so and so ; I refuse upon principle to do this ; to stand upon the same footing ; to be put upon one's trial ; upon one's good behaviour ; upon his word ; take the road upon the left ; to stand upon one's rights ; once upon a time ; upon occasion ; upon full consideration, he would not go ; upon this, means hereupon ; upon the whole,—that is, everything being considered. *Upon*, compounded of *up* and *on*, is less used than formerly : its place is now almost always taken by the simple preposition *on*, with which it is for the most part interchangeable.

Distinguish between *upon* and *above*. Do not say, The zenith is a point in the heavens directly *upon* our heads, but directly *above* our heads, or *over* our heads.

With,—go with him to the bazaar ; to travel with a companion ; there were two men with him ; there is no living with such people ; ground

dig by the gardener with a spade ; a street paved with brick ; fed with rich food ; they plot with bated breath ; they all with one consent began to make excuse.—*Eng. Bib.* ; he passed the examination with great credit ; walk with haste ; these considerations have no force with him ; with all one's might ; with might and main ; he came with his dog and his gun ; with the ancients, poetry and legend passed for history ; it is a custom with the Hindus to burn their dead ; to weary one with a long complaint ; I am with (= in harmony with, in conjunction with) you in this business ; side by side with ; with that he drew his sword,—that is, immediately after saying or doing that, he drew his sword ; with (= notwithstanding, in spite of) all his wealth he is not happy ; be not drunk with wine.—*Eng. Bib.* ; with one exception everything passed off pleasantly ; he wrote with this intention ; it rests with you to decide the matter ; he does his work with a will,—that is, most willingly ; with telling effect, means, most effectively.

Within,—within a circle ; within reach ; within range ; within easy distance ; within the mark ; within a mile ; within the boundary ; within the lines ; within an hour ; within the month,—that is, before the present month expires ; it is within your power ; keep your expenses within your income,—that is, do not expend more than you get in ; keep within doors,—that is, keep inside your house, do not go out ; he is within call,—that is, he is so near that he can hear if you call him ; during our conversation he was within hearing,—that is, he was so near that he could hear us converse.

Without,—he escaped without damage ; he is without help ; he is without wife or child ; without success ; he would like to live without labour ; to die without hope ; a soldier without arms ; without recourse to strong measures ; we cannot do this without you ; to settle a dispute without an appeal to law ; this cannot be done without a division of the property ; he will come without fail ; without a doubt the ship is lost ; come without delay ; to act without precaution.

82. Several phrase-prepositions or prepositional phrases consist of a preposition and a noun followed by another preposition. Most of these are so simple as to require no explanation, and would be translated into another language by a single word. We give some prepositional phrases commonly used.

At the end of.	Because of.	By way of.
At home in,—that is, perfectly familiar with.	By force of.	For fear of.
At the side of,—that is, beside.	By means of.	For the purpose of.
At the top of (one's voice).	By reason of.	For sake of.
At variance with.	By the side of,—that is, beside.	For want of.
	By virtue of.	In behalf of.
		In case of.

In common with.	In the face of.	On the ground of.
In consequence of.	In the hope of.	On the part of.
In course of.	In the name of.	On the point of.
In defiance of.	In the rear of.	Out of harmony with.
In favour of.	In the sight of.	Out of keeping with.
In front of.	In the teeth of.	Out of proportion
In honour of.	In order to.	with <i>or</i> to.
In hope of.	In proportion to.	Under the character of
In place of.	In regard to.	Under the name of.
In prospect of.	In accordance with.	With the help of.
In respect of.	In connection with.	With the hope of.
In room of.	In harmony with.	With the intention of
In search of.	In keeping with	With the view of.
In spite of.	On account of.	With a view to.
Instead of.	On behalf of.	With an eye to.
In view of.	On the brink of	With reference to.
In the character of.	On the eve of.	With regard to.
In the event of.	On the face of.	With respect to.

There are also double prepositions, such as *over against*, *from above*, *from out of*, &c.

From the ground unto above the door.—*Eng. Bib.*

I will commune with thee from above the mercy seat.—*Eng. Bib.*

I saw a tiger come rushing out from among the bushes in the thicket.

83. Particular Usages of a few Prepositions.

I. *With* and *by*. Distinguish between *with* and *by* when brought into contrast. *By* is used before a noun denoting the agent, and *with* before a noun denoting the instrument: as,

The prisoner was bound with a chain by the jailer.

This letter was written by a Parsee with a steel pen.

The field was ploughed by the farmer with his neighbour's plough.

II. *In* and *into*. Generally speaking *in* expresses rest in a place, while *into* indicates motion towards a place: as,

You sat in your room; he followed me into the garden.

Carry this parcel into the house. Roses grow in the garden.

His horse strayed into my field. He fell into the pond.

There was not a cloud in the sky.—*Southey*.

I walked into his field. I can't walk in the park.—*Swift*.

Certain peculiar phrases to be learnt by heart are,

To set in motion.

To put in motion.

To put in force.

To put in *or* into practice.

To take in tow.

To take in hand.

To fall in love.

To fall into decay.

To take into consideration.

To turn Greek into English.

To change water into wine.

To make up goods into parcels.

III. *In* and *within* with phrases of time. Indian students often mistake the idiomatic meaning of *in* in such phrases as,

The messenger will come back in an hour.

I expect a letter from my father in a week.

They think that *in* here means *during the course of*, whereas it means *after the lapse of*. An Englishman would not say, he will come after the lapse of an hour, but would use to express the same meaning the idiomatic form given above. And if he wished to say that the messenger would return during the course of an hour, the idiomatic form he would use would be,

The messenger will come back within an hour.

IV. **At the same time** and **In the same time**. Note also the distinct meanings expressed by these.

You started from Madras and I from Bombay, and we reached Calcutta at the same time,—that is, we arrived at the same hour.

We reached Calcutta in the same time,—that is, the same space of time was spent by both in making the journey to Calcutta.

V. **For**. Some peculiar uses of *for* deserve special notice.

1. The sentence, *I took you for your brother*, means, *I thought it was your brother, whereas it was yourself*. So that *took* really here means *mistook*. The expression, *They left him for dead*, means, *They, believing that he was dead, left him*.

2. We have the idiomatic expression, *He is tall for his age*—that is, when his age is considered, he must be regarded as tall; he is taller than most boys are at his age. The expression would be used of a growing boy. *For* may be similarly explained in

She is strong for a girl. This is a rich town for its size.

For its extent, Russia is a very poor country.

3. *For* in the clause *for anything I know*, means in spite of, notwithstanding.

4. In such idiomatic expressions as

He may go where he likes for me. He may go to Hongkong for me, the preposition *for* signifies, *notwithstanding*; so that *for me* in these sentences indicates that I do not care in the slightest where he goes; I am utterly indifferent to his movements. But such phrases are used contemptuously.

5. *The thief ran for all he was worth*, means, ran as hard as he could.

VI. **To**. The following has a very noticeable meaning of *to*;

They rose to a man and left the room.

This means that they all, down to and including the last man, rose and left the room.

VII. We can correctly say, *by day, by night; in the day, in the night*; and also *at night*, but not *at day*.

We say, both *day by day* and *day after day*; *night by night* and *night after night*.

84. Adverbial Phrases.

At all is a phrase expressing emphasis, found chiefly in negative or interrogative sentences.

Will he not come to see us at all?

The voice of the bridegroom and the voice of the bride shall be heard no more at all in thee (Babylon).—*Eng. Bib.*

Again and again has the meaning of, often, repeatedly, with frequent repetition.

At large. To say that a dog is *at large* means that he is unconfined; if the dog has been chained, the expression would mean that the dog had been let off the chain or has broken loose, and is still uncaught and unchained.

The phrases *at first*, *at last*, *at length*, have been given under the preposition *at*.

The phrase *a little* is often used adverbially of either time, space, or degree. Wait a little,—that is, for a short time. Go forward a little,—that is, a short way. His writing is a little better,—that is, somewhat better.

By and by means soon, after a little while.

By and by my patron came on board.—*Defoe*.

By the by means incidentally, in passing.

In *far away*, the word *away* intensifies the meaning of *far*.

Far and near, *far and wide*, are quite intelligible; but the order of words in these phrases should be fixed in the memory.

Few and far between. Campbell's line, *Like angels' visits, few and far between*, has popularised this phrase.

Windows . . . were in those days so few and far between that the folks inside had remained quite unaware of what was going on without.—*Kingsley*.

First and foremost is also easy, but the collocation should be remembered.

For long is a short way of saying *for a long time*.

It is not intended that unbroken peace should ever in this world continue for long to be the lot of man.—*Farrar*.

For the better, indicates improvement: as, the weather, the invalid, &c., has taken a turn for the better.

In short, *in brief*, *in the long run*, &c., are given under the preposition *in*.

The adverbial phrase *in time*, in such expressions as *The cheat is in time found out*, means, in the course of time, eventually.

Now and then, is occasionally, sometimes.

Off and on. For instance, He has been working here off and on for five years,—that is, he has been sometimes working and sometimes off work, but altogether it is five years since he began work here.

Often and often means, very frequently.

Once, with a past tense, has sometimes the meaning of formerly, at one time in the past : as,

She was once able to sing well. Goa was once an important port.

At once is soon, without delay ; also, at the same time : as,

Go and do the work at once. They all rose at once.

When we were at Tenby, he urged me to begin at once.—*Geo. Eliot.*

Once again is another time, one time more.

Once and again is repeatedly, at repeated times. Perhaps strictly speaking this phrase means *one time and then a second time*. Milton says that Noah from the ark ‘ a dove sent forth once and again to spy.’

Once for all means finally, as a certain and final thing not to be repeated : as,

I tell you once for all that this must be done.

He [Buddha] forsook once for all his home, his kindred, his kingdom, and every worldly possession.—*Dods.*

It really appears to us better on the whole that the controversy between the peers and the people should be fought out once for all.—*Daily News.*

Once more is one time more, one occasion further.

Once upon a time, is once in a time indefinitely past.

Out and out means completely, altogether, to the fullest extent, without reservation. This expression is colloquial.

This horse is out and out the best one you ever had.

Over again means another time, a second time, once more :

We have got to begin the world over again.—*Thackeray.*

I now had a great deal of work to do over again.—*Defoe.*

Over and above. We have seen that this phrase is sometimes used as a preposition. And it is often an adverbial phrase, meaning, besides, moreover, furthermore.

Over and over, also *over and over again*, mean repeatedly, very often, again and again.

Through and through is thoroughly, entirely, completely : as,

He has been caught in the rain and is wet through and through,—that is, he is soaked with wet, his clothes are saturated with rain.

To and fro is backwards and forwards.

He walked to and fro through the room and was evidently in a perturbed state of mind.

To in to-day; to-night, means *this*. *To-morrow* is the day following this day ; *the morrow* means the day after a particular past day mentioned in the narrative, and therefore means the day following *that* day.

We have also the idiomatic phrases,

All the day long, meaning, through the whole day.
 All my life long, " all through my life.
 All the year round, " through the whole year
 All the world over, " over the whole world.
 The wide world over, " over the whole world.

And caused the golden-tressed sun

All the day long his course to run.—*Milton*.

The ideas of justice and righteous equality, dear to men the wide world over, were his regulating principles.—*London Paper*.

85. Miscellaneous Phrases.

1. All but, means, all except ; also, almost but not altogether.

The shipwrecked people were rescued all but one.

The man " was all but blind."—*S. C. Hall*,—that is, almost, but not quite blind.

Their strength was all but worn out.—*Kingsley*.

The elections are all but over.—*English Newspaper*.

He was all but ruined through the failure of the Oriental Bank.

2. All moonshine. When it is said of a statement that it is all moonshine, the meaning is, that the statement is a foolish, idle, untrue, statement. For instance, a man does some peculiar action and assigns a special reason or motive for it ; but it afterwards turns out that his real motive was something quite different from the assigned one. We in such a case say that his professed motive was all moonshine.

He said it was his desire to get his photograph taken that made him go to Madras ; but that, you may be sure, is all moonshine ; he would never take such an expensive journey without a more important object.

3. Anything but. The meaning of this will appear below :—

I had reason in no long time to think that my addresses were anything but disagreeable to her.—*Lamb*,—that is, that they were quite agreeable to her.

He was likely to prove anything but an acquisition.—*Blackwood's Magazine*.

4. Fast asleep : sound asleep : in a sound sleep. These are equivalent and signify a state of deep sleep. Note the words which here go idiomatically together.

The child was fast asleep in his mother's lap.

The boys were found lying under a tree in a sound sleep.

- ✓ To go to sleep : go off to sleep : get to sleep : fall asleep. These are equivalent.

Children should go to sleep when they are put to bed.

He had scarcely swallowed his dinner when he went off to sleep.

To fall asleep, is also poetically used for, to die. In the same way,

as he is sometimes called the last sleep, for just as men wake up from ordinary sleep, so shall all wake up from death at the Resurrection.

5. **To the best of my belief : the best of my recollection.** When a man is called on to relate any facts he knows, as for instance in giving evidence in a court of justice, he tells truthfully all he can remember, and says, 'To the best of my recollection, these things are exactly as I have stated;' or 'to the best of my belief he was not angry.' *To the best of my recollection*, means, so far as I am able to remember the facts. *To the best of my belief* means, so far as I have grounds for believing.

6. **Behind the scenes.** *The scenes* here mean the decorations or fittings of a stage in the theatre. Persons in front of the scenes see what is openly acted; persons behind the scenes know all about the management of the play and how the actors get up their parts. Hence, *to be behind the scenes* has come to mean, to be aware of how a thing is managed, to be aware of the motives for certain conduct.

The secretary of the company has been dismissed, and having been behind the scenes, he has made some strange revelations as to the way in which the business is managed.

7. **Between two fires.** If two parties are firing at each other, any person getting between them is exposed to the fire of both, and is therefore in an awkward and dangerous position. Hence *to be between two fires* has come to mean generally, to be assailed on different sides by contending difficulties of a very disagreeable or risky nature.

These two neighbours had a bitter dispute and Harilal was asked to arbitrate between them; but his award pleased neither party and now each attacks him as if he were his enemy. No wonder he feels it hard to be placed between two fires after he has honestly tried to mediate between the disputants.

8. **In a body.** To say of a company of men that they went *in a body* to a place or a person, means that they went together, animated by one feeling, one desire, one intention.

Twenty delegates from the workmen on strike went in a body to the Mayor and asked permission to hold a public meeting in the Town Hall to discuss their grievances.

9. **On foot.** *To set out on foot* is to start for a place walking. *To go on foot* to a place, is to walk to it, as distinguished from riding or driving.

This man made the whole journey to Benares on foot.

To set foot on or in, is quite intelligible :

He will never set foot on American soil.

As soon as he sets foot in my house, he will find a state of things far different from what he expects.

To set on foot. See *Index*.

10. **By force of circumstances.** When a man's circumstances require or oblige him to do a certain thing, we say he is compelled to do it *by force of circumstances*.

His plan was too expensive to carry out, and so he was obliged by force of circumstances to abandon it.

11. Wide of the mark : beside the mark. When an archer shoots at a mark and his arrow goes aside so as to strike a place away from the mark, he is said to shoot wide of the mark. So in discussion, to use irrelevant arguments, is to reason beside the mark, or beside the point.

His reasoning is good, but altogether wide of the mark.

12. Next to nothing; is almost nothing, scarcely anything, the nearest approach to nothing :

The rats have attacked the bread, and there is next to nothing left.

13. Or so : less or more. We have already seen that *about* when joined to an expression of number indicates that the number specified is generally correct, but does not pretend to be exact or precise. In the same way, 'Fifty or so,' means 'About fifty,'—that is, Fifty, or a few below fifty, or a few over fifty. And the expression 'Fifty, less or more,' has the same meaning. Sometimes we have the order, 'more or less.' Strictly speaking, 'less or more' should be used with an expression denoting *quantity* rather than with an expression denoting *number*.

'What is this man's age, do you think?' 'Sixty-five or so.'

I asked a farmer how much wheat he expected his field to yield, and he said, a hundred and fifty bushels, more or less.

14. Out at the elbows is a phrase we may notice. When a man's coat gets shabby and torn at the elbows, he is literally *out at the elbows*. But the phrase is applied metaphorically to a man in broken-down circumstances, one who has become poor and possesses little or nothing.

It is not the business of the executive government to collect the bad debts of every out-at-elbows Irish squireen.—*London Newspaper*.

15. Part and parcel. This phrase is applied to a thing which is a component part of a specified whole.

Individuals must regard themselves as part and parcel of a larger whole, which is governed by general laws of morals and manners.
—*Literary World*.

16. Of a piece, means of the same sort, as if broken from the same block, similar, alike. This phrase is commonly followed by *with*, and generally implies something disagreeable or bad.

This mean act of his is quite of a piece with his conduct generally.

To work by the piece. When people work for wages, expecting to be paid according to the quantity of work done and not according to the length of time spent, they are said to *work by the piece*, or to do *piecework*. A man employed to *work by the day* is not anxious to work hard, for whether he does much or little, he has earned his day's wage when the day is done; but a man who works by the piece will work hard because the more work he does, the more wages he will receive. The work of a contractor is piece-work: he is to get so much for doing the whole work.

Apiece is one by one, singly :

There were thirty-two beggars, and I gave them an anna apiece.

17. **No matter : never mind.** *No matter* means generally, it is of no importance, of no moment. *Never mind* means pay no heed or regard. The collocation of the words is to be fixed in the memory : we must not say *no mind, never matter*.

Never mind the Commoners.—*Thackeray*.

No matter about the rain : come at once.

18. **A tempest, or storm, in a teapot,** is a phrase sometimes used derisively to indicate a great angry fuss about a trifle :

We have had a tempest in a teapot since you left. The whole village was in violent commotion for a week because a Mohammedan had caught a fish in the river.

19. **Through thick and thin** is a colloquial phrase, meaning through all obstacles and difficulties.

20. **The thin end of the wedge.** When a man in cleaving wood uses a wedge, his efforts are first directed to getting the thin end of the wedge inserted ; once he has this firmly in, he will soon cleave the log. So in argumentation, a skilful debater tries to get in some general principle, which once admitted by his opponent, will in the end overturn his opponent's arguments. So again in introducing innovations : the main efforts of reformers are in the first instance so directed as to get in the thin end of the wedge.

21. **Just the thing : the very thing.** These are equivalent and mean, exactly the thing required or desired.

You may talk as you please, but this appointment is just the thing. For some time I have been looking out for a good house and have at last found one which is the very thing.

22. **To one's taste : to one's liking.** *One's taste or one's liking* here means, what one wishes, or would find pleasure in :

This house is not to his taste,—that is, he does not like it.

The book you sent me was quite to my taste.

Pestonji's way of doing things is not at all to my liking.

23. **With might and main,** means, with all the energy that one can command. *Main* in the older English meant the same thing as *might*, so that here the meaning is intensified by repetition. *Main* is no longer used in this sense as a noun, except in this phrase.

Our boat was caught in a strong current, but the rowers rowed with might and main, and soon we got into safe waters.

24. **With or against the grain, the stream, the current, the tide.** To cut wood with the grain, is to cleave it in the line or direction in which the fibres of the wood lie. The opposite is, cut across the grain, or against the grain. The phrases are also used metaphorically.

I come across books sometimes so indifferently [= poorly] cut, that it goes against the grain to offer them the rights of hospitality.—*Geo. Bentley*,—that is, I do not like to take them in and give them a place on my bookshelves.

To go or swim or sail with the stream, the current, the tide,—that is, in the direction in which the water is flowing. *Against* is here the opposite of *with*.

These phrases have a metaphorical application. When a man allows himself to drift along with the current of public opinion and falls in with the course of things around him, he is said to go with the tide, or the current, or the stream. If he resists, he goes against these. And the meaning of the proverb, 'Cleave the log according to the grain,' is 'Do a work in the way in which you can do it most easily.'

In the midst of wickedness, it is evil to swim with the tide.

Virtue often requires that a man should set himself against the customs practised around him—often requires that he should go against the tide; but the end is worth the struggle.

25. **Not worth his salt.** This is said of a good-for-nothing fellow, who could not fairly earn enough to buy himself salt, much less bread.

From the testimonials the man showed me, I thought he must be a skilful carpenter, and I gave him a piece of work to do, but soon found that he was not really worth his salt.

26. **Like a fish out of water.** Water is the natural and congenial element for fish to be in. Hence when it is said that a person is like a fish out of water, the meaning is, that he is not in a congenial element, and is therefore ill at ease.

27. **Null and void.** This adjectival expression means, of no power, valueless, no longer in force. The one adjective here only repeats and intensifies the meaning of the other. An offer which is intended to hold good for a specified time becomes null and void when the time expires. An agreement becomes null and void when the conditions attached to it are broken. A lease of a house intended to run for twenty-one years, becomes null and void when the specified term of twenty-one years has expired.

86. We close the chapter with a miscellaneous collection of examples of prepositions, prepositional phrases, and adverbial phrases, showing how these are used in composition. Any one can enlarge the list to an indefinite extent. Most of the examples below are from well-known standard authors.

He put her in mind of her promise.

Visitors to the place out of curiosity.

With an eye to business.—*Trollope*.

Does the tiger lie in wait for its prey?

She woke up with a smile.—*Thackeray*.

He persevered in the face of all obstacles.

Through thick and thin she followed him.—*Butler's "Hudibras."*

At this horrible sight, his cheeks turned white with fear.—*Lamb*.

Poems that have been read the wide world over.—*Literary World*.

A public breakfast, dinner, tea, and supper all the year round.—*Dickens*.

I still had hopes . . to return and die at home at last.—*Goldsmith*.

- You may have your choice for me.
 Shelter from the heat of the sun.—*Defoe*.
 Ye shall not go after other gods.—*Eng. Bib.*
 One boy who was tall for his age.—*Dickens*.
 I went out every day with my gun.—*Defoe*.
 The Sabbath was made for man.—*Eng. Bib.*
 To kill two birds with one stone (See *Index*).
 Faithful found among the faithless.—*Milton*.
 Speak with the master of the house.—*Bunyan*.
 He had taken his seat by the fire.—*Thackeray*.
 I could now walk quite up to the wreck.—*Defoe*.
 Sold to a life of slavery for daily bread.—*Defoe*.
 Silent with regard to her marriage.—*Thackeray*.
 Everything that would spoil by the wet.—*Defoe*.
 He would go all over the world with me.—*Defoe*.
 A philosopher with a taste for music.—*Thackeray*.
 'Tis not in mortals to command success.—*Addison*.
 The system was rather expensive at first.—*Dickens*.
 Wherewith shall I come before the Lord?—*Eng. Bib.*
 His mind was thus perfectly set at ease.—*Thackeray*.
 I did not care to go out of sight of the boat.—*Defoe*.
 Ye shall receive instructions about the way.—*Bunyan*.
 He keeps the lease of his property under lock and key.
 I knew we were far enough out of their reach.—*Defoe*.
 England, with all thy faults, I love thee still.—*Cowper*.
 This evil lies at the root of the general discontent.
 It was out of her power to accept the offer.—*Thackeray*.
 A bird in the hand is worth two in the bush.—*Proverb*.
 He desires me to say once for all that, &c.—*Thackeray*.
 His house is not quite a mile from this place.—*Bunyan*.
 During his lifetime.—*Trench*. In his life.—*Thackeray*.
 Poverty was the best defence against pillage.—*Creighton*.
 It would be to no purpose to speak to my father.—*Defoe*.
 Desperate with hunger and reckless with misery.—*Dickens*.
 He is on a visit at his old tutor's in Gloucestershire.—*Lamb*.
 For fear of being buried alive.—*Defoe*. Quite out of cash.—*Thack.*
 If he had no money to bequeath, he has left a good name behind him.
 It appeared to be among the papers I had with me in Germany.—
Geo. Eliot.
 Greece, as well as Servia, is apparently on the brink of war.—*Eng.*
Newspaper.
 A female relation of my mother's . . . who had come on a visit
 to our house.—*Lamb*.
 A man who had often to flee for his life did not care to encumber
 himself with baggage.—*Creighton*.
 You think I must be over head and ears in love with Mirah. Quite
 right, so I am.—*Geo. Eliot*.
 He began to ply his oar without further remark, and they went
 along swiftly for many minutes without speaking.—*Geo. Eliot*.
 I have to regret sincerely that it is entirely beyond my power to take
 part in the celebration at Liverpool on the 20th.—*Gladstone*.
 In the neighbourhood of Kew Bridge, between six and seven
 o'clock, the river [Thames] was no solitude. Several persons
 were sauntering on the towingpath, and here and there a boat
 was plying.—*Geo. Eliot*.

Unseen amid the throng.—*Milton.*

Blessed art thou among women.—*Eng. Bib.*

But for him it never would have taken place.—*Thackeray.*

To see that there are no mistakes in point of fact.—*Swift.*

He would have turned them to good account.—*Thackeray.*

Over against this church stands a large hospital.—*Addison.*

The servant placed lights on the table by him.—*Thackeray.*

As for me and my house, we will serve the Lord.—*Eng. Bib.*

The secret was destined to come out before long.—*Thackeray.*

Few of the Esquimaux can count to ten.—*Quarterly Review.*

He looked all over his desk for it without finding it.—*Dickens.*

They sat down in ranks by hundreds and by fifties.—*Eng. Bib.*

She went off for the purpose of fetching her sister.—*Thackeray.*

George would have parted from Amelia at any rate.—*Thackeray.*

Darkness dies pierced through and through with light.—*Elliott.*

Go along with me.—*Bunyan.* I should be set at liberty.—*Defoe.*

Pious reflections are out of place in mere story books.—*Thackeray.*

I dined privately with a friend on a herring and a chicken.—*Swift.*

There was a famine in the land besides the first famine.—*Eng. Bib.*

They had a conversation in English with the Judge about the school.

A clever man with a great propensity for running into debt.—*Thack.*

The Son of Man came . . . to give his life a ransom for many.—

Eng. Bib.

Why are we never quite at our ease in the presence of a school-master?—*Lamb.*

Keep thy heart with all diligence, for out of it are the issues of life.—*Eng. Bib.*

The Principal of the College expelled him for what after all is but a trivial offence.

The plain was not above two hundred yards broad and about twice as long.—*Defoe.*

He lay like a warrior taking his rest with his martial cloak around him.—*Wolfe.*

I saw the Prime Minister walking in the park with the Foreign Secretary.

He uttered these words in a feeble voice . . . but they were overheard at once.—*Dickens.*

Time out of mind, strength and courage have been the theme of bards and romancers.—*Thackeray.*

After all, the conditions under which we do our work are of little consequence, if only we earnestly aim at doing it well.—*Andrews.*

I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

—*Eng. Bib.*

I will buy with you, sell with you, talk with you, walk with you ; but I will not eat with you, drink with you, or pray with you.—*Shakespeare.*

A professional gentleman, with a bluish nose, and his face tied up for the benefit of a toothache, presided at a jingling piano in a remote corner.—*Dickens.*

I saw a man clothed in rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back.—*Bunyan.*

CHAPTER IX.

VERBS FOLLOWED IDIOMATICALLY BY PREPOSITIONS :
COMPOUND VERBS MADE UP OF A SINGLE VERB AND
A PREPOSITION OR ADVERB FOLLOWING.

87. Certain Verbs when followed by certain Prepositions or Adverbs become compound verbs bearing a new signification. For instance, *to carry* is to bear ; *to carry through* is to accomplish ; *to cry* is to shout, bewail, lament ; *to cry up* is to praise, extol ; *to chime* is to sound like bells ; *to chime in with* is to agree with ; *to give* a riddle, is to propound a riddle ; *to give up* a riddle, is to abandon all attempts to solve a riddle. Other common examples are, *to laugh at*, meaning to ridicule ; *to fence in*, meaning to enclose with a fence ; also the intransitive verb *to get on*, meaning to progress or succeed.

Certain of these compound verbs have more than one preposition added to the simple verb : as *bear up against*, *come in for*, *come up with*, *fall in with*, *look up to*, *look down upon*, *make off with*, *put up with*, *stand up for*. And we have such compounds as *do away with*, *make away with*.

88. The added preposition in these verbs has really become an adverb united to the verb. The new compound verb thus formed, is in most cases transitive, but not always. For instance, *get on*, *go on*, *run on*, *run out* (= expire—said, for example, of a lease), are intransitive.

These compound verbs are sometimes called Prepositional Verbs. We have already used the term for convenience ; but inasmuch as the added preposition is in reality an adverb closely united to the verb and modifying it, the term Prepositional Verb is not satisfactory. Nor is the term Compound Verb distinctive, for this term is applied to a compound word being a verb, as *back-bite*, *cross-question*. I venture to suggest the term *Phrase Verbs*. We have the analogy of Phrase Prepositions applied to such expressions as, *along with*, *by means of*, *on account of*, *with regard to*.

Those authors who in the main write in Saxon English make frequent use of Phrase Verbs. The writings of Charles Lamb are particularly rich in apt examples of the use of such verbs.

89. Again, many verbs are followed by certain prepositions where these prepositions cannot be accounted part of the verb. And the same verb may take different prepositions after it, with of course a new shade of meaning in each case. For

instance, we agree *with* a person, we agree *to* a proposal ; a man sinks *in* mud, or sinks *into* the sea, or sinks *upon* the ground, or sinks *under* a burden.

It is sometimes difficult to say whether the preposition or adverb which follows a verb is to be regarded and parsed as part of the verb, or as a separate word introducing a new phrase. It is sometimes said that the test of a prepositional verb is found by turning the verb into the passive voice, and so changing the other parts of the sentence as to make the new sentence express the same meaning ; if then the preposition still clings to the verb and cannot be separated from it, that verb and preposition make up a prepositional verb. For example,

This man walled in a garden.

A garden was walled in by this man.

Here the preposition clings to the verb in the passive voice as in the active.

This test is derived from the circumstance that only transitive verbs have a passive voice. The rule, however, though apparently easy and though applicable in most cases, is by no means an infallible one, for some phrase verbs being intransitive have no passive voice.

A better test is found in the circumstance that a single word may often be substituted for a Phrase Verb : as, *ridicule* for *laugh at* ; or the Phrase Verb can be translated into another language by a single word.

90. In regard to these phrase verbs, grammarians do not all hold the same view. Adams says, "Prepositions are frequently placed after verbs. These are, in reality, adverbs employed to form compound verbs." But Mason argues strongly against the view that these verbs are to be regarded as compound verbs. He appeals to the analogy of other cognate languages. But he scarcely deals fairly with the matter, for the example which he takes is "I am speaking of you," whereas it is open to question whether 'speak of' should be classed among these compound verbs. Mason refers to the mode of testing such verbs by turning them into the passive voice, and his reasoning is we believe enough to show that this test is by no means a safe or sure one : in fact it proves too much. Bain relies on this test. Smith and Hall, in their 'English Grammar,' holding the same view as Bain, say, "In very many instances, a Preposition, though remaining separate from the verb, forms with it a virtual compound : as, *to laugh at, to see through, to pick up, to meet with, to agree to*. These expressions must be

parsed as simple words, and both in the Passive Voice and in relative sentences, the Verb and Preposition are kept together ; " and then they quote examples from Goldsmith, one of which is, " A stick and a wallet were all the movable things upon the earth *that* he could *boast of*." So that, according to this reasoning, *boast of* is a compound verb, and the proof is, that in the relative clauses in which it here stands, the two words *boast* and *of* are " kept together." But suppose we were to take *which* as the relative here instead of *that*, the construction would be, " All the movable things upon this earth of which he could boast ; " has *boast of* now ceased to be a compound transitive verb because the two words *boast* and *of* are no longer " kept together " ? This reveals the unsatisfactory nature of the test relied on. We believe that *boast of* is hardly to be regarded as one of these compound verbs at all ; and we regard as unfortunate some of Smith and Hall's other examples given above. All this only shows that this subject has not yet received from grammarians the exhaustive treatment which it demands.

91. Let the student carefully consider the following :—

To go to Bombay on business. To carry on business in Bombay. In the first, the expression *on business* is a distinct phrase quite separable from *go*, and indicates the purpose of going. But in the second example, the words *on business* do not constitute a distinct phrase separable from *carry*. It is quite plain from the meaning that the whole verb is not *carry*, but *carry on*. If, however, we are to follow Mason, we must regard *carry* as the whole verb, and *on business* as a prepositional phrase following the verb, just as the same phrase follows *go* in the first example. This view is obviously incorrect. Let the student read the first example, pausing a little after *go*, thus *to go—on business* ; and he finds he has added to the simple idea expressed by *to go* another simple idea expressed by *on business*, and has arrived without any confusion at the complex idea expressed by the whole phrase *to go on business*. But let him try the same method with *to carry—on business*, and he will see at once that the verb here is not *carry* but *carry on*, and that *on* cannot be here regarded as a preposition introducing a phrase.

As this book is meant to be a practical help to the student, we do not enter further into the disputed points of the grammarians. Hence in this chapter we shall not attempt to separate these two,—the preposition as part of the verb, and the preposition as idiomatically following the verb, but bearing an essential part of the meaning of the verb.

92. Certain prepositions when joined as adverbs to verbs serve to make the verb express greater completeness than if the simple verb stood alone. *Up* is notably one of these.

To use provisions, is to make use of provisions; *to use up provisions*, is to use them till the whole supply is exhausted.

The ship has broken up, is equivalent to *the ship has broken to pieces*; comparing this with *the ship has broken*, we see at once that *up* has added the idea of greater completeness. *Off* and *away* are often added as adverbs to verbs, to intensify the meaning and add greater completeness: as, *cut off*, *run away*, *cast off*; *cancer eats away* the flesh. *On* often adds the idea of continuity: as, *run on*, *work on*, *read on*, *write on*. *Into* often indicates gradual change to something different: as, *glide into*, *grow into*, *lapse into*, *merge into*, *pass into*, *run into*, *turn into*.

But these prepositions or adverbs add a different idea with other verbs: as, *ride up*, *set off*, *keep away*.

93. PREPOSITIONAL OR PHRASE VERBS, AND VERBS IDIOMATICALLY FOLLOWED BY PREPOSITIONS.

Abide by a statement, a decision; abide *in* or *at* a place; abide *with* a person. The latter two of these are rarely used now, though common in earlier English. *Abide* is also used transitively without a preposition, though inelegantly, the sense of, bear or tolerate.

He must abide by the contract.

She could not abide Master Shallow.—*Shakespeare*.

Except ye abide in the ship, ye cannot be saved.—*Eng. Bib.*

To-day I must abide at thy house. Abide with me.—*Eng. Bib*

Abound *in*, *with* :

A land abounding in springs and streams of water.

A faithful man shall abound with blessings.—*Eng. Bib.*

Absolve a person *from* a promise.

Abstain *from* food, *from* indulgence, *from* luxuries :

Abstain from all appearance of evil.—*Eng. Bib.*

Abstract (= purloin) a thing *from* :

To abstract money from a safe, articles from a parcel.

Accede *to* a request, *to* terms proposed by another, *to* the conditions or terms of a treaty.

Accommodate a friend *with* a loan or *with* lodgings; accommodate ourselves *to* our position or circumstances.

Account *for* a thing; account *to* a person *for* a thing :

His intemperance accounts for his poverty.

You must account to your master for the money you have received.

Accrue *to* :

But little profit accrues to any one from this business.

Advantages accruing to society from the freedom of the press.

Junius.

Accuse a person of an offence, as of treason, of theft, of breach of trust, of deserting one's friends.

Accustom oneself to :

He who accustoms himself to fraud in little things, wants only the opportunity to practise it in great things.

Acquiesce in an opinion, in a proposal.

Acquit a person of a charge :

I acquit him of all design to defraud me.

Acquit is also used reflexively. To acquit oneself well or ill, is to do one's part well or ill.

The lawyer acquitted himself poorly in this case.

Act for is to act on behalf of :

The solicitor who had been acting for him.—*Daily Telegraph*.

Act from, out of. Here *from* and *out of* point to source or motive.

He acted from fear rather than from a sense of duty.

He acted out of regard for your father's good name.

Act under. Here *under* implies subjection, submission, or representation. To *act under* orders, implies submission to orders ; to *act under* compulsion, is to act being overborne by something, being in subjection to it ; to *act under* a misapprehension, is to act through submitting to the misapprehension ; to *act under* colour of a thing, or under pretence of a thing, is to act while making that thing a colour or cloak to conceal the real nature of your action.

Act upon or on means, exert an influence upon, affect :

Heat acts on bodies and causes them to expand.

The gastric juice acts upon the food we swallow.

By gravitation the sun and the planets act and react upon one another.

To act upon or on has also the meaning of, to act trusting to, or relying on : as,

The police acting upon the information they had received, caught the robbers dividing their spoil.

On all the principles of evidence usually acted on by men in their daily lives, we must conclude that Jesus Christ has displayed His Godhead before men.—*W. M. Taylor*.

Act up to, means, act according to, in proportion to. To *act up to* one's engagements, is to fulfil them ; to *act up to* one's advantages, is to act in proportion to one's advantages.

The brake did not act up to the engine driver's expectations.

Many Hindus are convinced that they ought to abandon idolatry, but they have not courage to act up to their convictions.

We are bound to act up to the letter of our engagements made with the Ameer of Afghanistan.—*English Newspaper*.

Adhere to one's party, to principles of truth and honour.

Admit of ; admit a person to or into.

His conduct admits of no extenuation.

They have admitted me into their club.

Why will they not admit you to the examination ?

Advise (= consult) *with* ; advise (= inform) a person *of* a thing.

Advise with your brother before you take this course.

I have advised him by letter of the loss of the ship.

Affix a seal *to* a document : affix a syllable *to* a word.

Agree *on, to, with* :

He agreed to all the proposals we made.

I agree with you in the opinion you have expressed.

This food does not agree with me,—that is, this food does not suit me.

After much discussion, they have at length agreed on the terms of partnership.

Didst thou not agree (= make terms) with me for a penny?—

Eng. Bib.—that is, agree to do the work for a penny.

Aim *at*, means, aim in the direction of ; also, set one's heart on a thing with the view of securing it :

The huntsman aimed at the lion and fired, but missed him.

He is aiming at the professor's chair.

He aims at being considered a poet.

Alight *at, from, on* :

He alighted from his carriage at the hospital.

The birds alighted on the ridge of my house.

Allot a thing *to* a person.

Allude *to* a statement, an occurrence, a person :

This is not the man to whom I alluded.

The circumstance he alludes to is well known.

Anchor *off* a place, means, cast anchor near the place :

The British squadron anchored off Alexandria.

Answer *for, to* ; answer *to* a person *for* a thing :

Every man must answer for his actions to God.

Let his neck answer for it, if there be any martial law.—*Shakespeare*.

In Indian mythology, Mata answers to (= corresponds to) the Venus of the Greeks.

Apologise *to* a person ; apologise *for* a thing :

I must apologise to you for not replying to your letter at once.

Appeal *to* a person ; appeal *to* a higher court ; appeal *to* one's benevolence, pity, sense of right. Appeal *against* a decision *to* a higher court.

Apply *to* a person ; apply *for* a thing :

He has applied to the banker for a loan.

Appoint a person *to* a situation.

Appropriate a thing *to* oneself, or *to* one's own use.

Approve *of* :

What right-minded man can approve of fraud even in little things ?

Arbitrate *between* two parties *in* a dispute :

What European Sovereign was asked to arbitrate between England and Russia in the dispute about the boundary of Afghanistan ?

Argue *with* a person ; argue *for* or *against* or *about* a thing :

He argued for an acceleration of the mails.

He will argue against the making of a new canal.

Do not argue with a newspaper editor ; he can always have the last word.

Arrive *at, in, from* :

They arrived in an open carriage.

When does the mail train from Madras arrive at Bombay ?

Ask *about* a thing ; ask *after* a person, is to inquire from another how that person is. We ask a person *for* a thing ; we ask a thing *from* a person. Ask *of* is an old form.

If any of you lack wisdom, let him ask of God.—*Eng. Bib.* (Archaic.)

He never asked me for anything. He never asked anything from me.

Assent *to* a proposal, a stipulation.

Associate *with* people of good character.

Atone *for* : as, Who can atone for the sins of men ?

Attend *to* counsel or advice ; attend *on* or *upon* a person.

Attribute his losses *to* his gross carelessness.

Avail oneself *of* a holiday to visit Bombay.

Back out, means, withdraw from an engagement or contract :

He would like to back out of the contract, but we cannot allow it.

Back up, means, to support, to sustain :

This man is always ready to back up his friends.

Bark at : as, What are the dogs barking at ?

Bask in : as, He basked in her favour like a beggar in the sun.

Bathe in water, *in* the river, *in* the sea ; also, to be bathed in tears, in perspiration.

Bear, means, to carry ; also, to endure ; also, to bring forth young.

Bear down, is to overthrow or crush by force—said of opposition :

He has been able to bear down all opposition.

Bear down upon. This is used of a force or warship moved forward to attack an enemy.

A Spanish frigate bore down upon the Arab *dhow*.

The cavalry bore down upon the enemy's right flank.

Bear off or **away**, is to carry off as a conqueror :

He bore off the prize : or, bore away the palm.

Bear out, is to establish, confirm, corroborate :

If the evidence bears out the charge, the man will be transported.

Bear up. This is intransitive and means, to endure, to be firm, to persevere in endurance.

Is it easy to bear up when one is beset with difficulties on all sides ?

Bear up against trials, is to endure or undergo trials without being overwhelmed by them, to resist successfully :

The bridge cannot long bear up against the force of the current.
It is surprising how well he bears up against (or under) his misfortunes.

Bear upon or on :

Our guns were brought to bear upon the enemy's batteries.
Your remarks do not bear on the matter in hand,—that is, do not apply to it, are not pertinent to it. The noun is also used in this sense : as, Your remarks have no bearing on the question.

Bear with, means, to tolerate, to be indulgent to :

I could not bear with his violent temper.
Bear with me while I point out a mistake you have made.

Beat about, is to search for by various means ; also, to take roundabout, indirect means to reach a thing. Hence the common phrase, *to beat about the bush*.

A man comes to me with a request, but before stating it he enters into a long explanation, till I, growing weary of his tediousness, say, 'You need not beat about so long : come to the point at once.'

Beat against : as, The waves beat against the shore.

Beat back, is to compel to retire : as, The flames beat back the firemen.

Beat down, is to subdue, to crush ; also, by repeated efforts to make a seller lower his price :

I will beat down his foes before his face.—*Eng. Bib.*

I beat down the price of the horse to a hundred and twenty rupees.

Beat into, is to instil into a dull mind by repeated instruction.

Waves beat into a cave. A huntsman might beat a tiger back into a thicket.

Beat off, is to repel an attack, to drive back by force :

They beat off the enemy.

It will not be easy to beat off a swarm of wasps if they attack you.

Beat out. To beat out gold, is to hammer it into a thin plate.

To beat out wheat from the ear, is to thresh it with a stick or a flail.

Take a stick and beat out the seed from these pods.

To be beat out, is to be thoroughly worsted or exhausted.

Beat up is, to suddenly disturb a quarry (= an animal hunted) or an enemy.

Beat up for recruits, is to go about to enlist recruits for the army,—usually accompanied with beating a drum.

Beat upon, is to strike upon repeatedly or continuously :

The sun beat upon the head of Jonah, so that he fainted and wished in himself to die.—*Eng. Bib.*

The rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell.—*Eng. Bib.*

Become of, means, to be the fate of, to happen to :

No one seemed to care what had become of me.

Beg of or **from** a person ; **beg for** bread, **for** money :

I beg of you to keep perfectly still.

From whom did you beg this money ?

Belong to : as, Does this book belong to you ?

Bequeath to :

His uncle has bequeathed to him five thousand rupees.

Bestow upon or **on** :

He bestows great attention on his flower garden.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.—*Eng. Bib.*

Betake oneself to :

Where has he betaken himself to ?

They betook themselves to treaty and submission.—*Burke.*

Bethink oneself of a thing.

Beware of evil company ; **beware of** forming bad habits.

Bind a burden **on** the camel's back.

Bind over, is to oblige by bond to appear in court ; to place legal restrictions upon :

This man has been bound over to keep the peace for six months.

Bind to, **with** :

He bound the prisoner to a stake with a strong rope.

I tell you this in confidence and bind you to secrecy in the matter.

Blame for : as, He blames you for neglect of duty.

Block out, is to attempt to put into proper shape or form, to shape roughly : as, to block out a letter.

I have blocked out a plan of the campaign.

Block up, is to impede by an obstruction in the way :

A piece of rock has fallen into the glen and blocked up the path.

A ship grounded in the Suez Canal and blocked up the traffic.

Blot out, is to erase :

Blot out what you have written on your slates.

Hide thy face from my sins, and blot out all mine iniquities.—*[Bib. Eng]*

Blow away. Rebels are sometimes executed by being blown away from the cannon's mouth.

The wind blew away the thistledown.

When a man winnows grain, he lets the chaff blow away.

Blow down, is to throw down by the force of the wind :

The storm yesterday blew down several large trees.

A blow-down in a chimney is a current of air coming down the chimney.

Blow off steam, is to allow steam to escape from an engine.

Blow out, is to extinguish by a puff of breath or wind. The verb *put out* is used for extinguish by any means. You may *put out* a candle or lamp by blowing it out, or by turning a vessel over it and shutting off the supply of air needed to keep up combustion, or by any other means: you *blow out* a candle by a puff of breath or the wind may *blow it out*.

To *blow out* a man's brains, is to shatter his head by a pistol shot.

Blow over, is to pass away without injurious effect.

The squall speedily *blew over*.

In some places there is boisterous opposition to the re-marriage of widows; but let those who favour this wise and kindly reform maintain their ground and the opposition will in time *blow over*.

Blow up, is used both transitively and intransitively, and means, to explode: also, to destroy by explosion: also, to inflate a balloon. *Blow up* and the corresponding noun are also used colloquially, with a smack of slang, meaning, to give a sound scolding to, to rate soundly.

There were seventy men in the mine when it *blew up*.

He placed a bag of gunpowder in position and *blew up* the bridge.

You are sure to get a *blowing up* for coming late to your work
(This last is colloquial.)

Blow upon, is to bring into discredit or disfavour.

Blush at, for:

She *blushed at* the mention of her lover's name.

I *blush for* the vices of my countrymen.

Boast of:

One *boasts of* his wealth; another of his learning.

It is natural that we should *boast of* our connection with the extensive and powerful British Empire.

Boil. To *boil potatoes* or any other article of food is to cook the potatoes, &c., by boiling. To *boil the kettle, the pot*, is to apply heat to the kettle or pot till the liquid in it boils. At the Cape of Good Hope they say 'cook the kettle.' This is wrong: it should be, *boil the kettle*.

Boil away, is to evaporate by boiling:

I *boiled the cauldron* till the water *boiled away*.

Boil over. When water in a vessel, boiling violently, runs over the edge of the vessel, the water is said to *boil over*; and, strangely enough, the vessel is said to *boil over*. And the verb is applied metaphorically to strong feeling:

If you put on more fire the pot will *boil over*.

You should not have allowed the milk to *boil over*.

The persecution of the Jews [in Russia] is as fierce as it was a few years ago, when the European press *boiled over* with indignation.

—*London Times*.

Boil up. Milk *boils up*,—that is, begins to rise in boiling.

Border on or upon :

Afghanistan borders on India, to the North West.

His excited, frenzied utterances bordered upon madness.

Brag of one's successes, of one's possessions.**Break away, is to free oneself from restraint and get away :**

You held the horse by the bridle, but he reared and broke away.

Break away from restraint, away from a person restraining :

The horse broke away from the groom.

Break down, is to come to a stop through something breaking :

The train broke down,—that is, something connected with the train broke, so that further progress was for the time impossible.

We had a break-down on the way.

This phrase verb would also be used of a series of interdependent mechanical arrangements, as of a postal service, a *dak* service : as,

Sometimes the *dak* service in the hilly regions of North India breaks down, causing inconvenience to travellers.

He broke down in the midst of his speech,—that is, he failed to go on.

Break forth, is to issue or come out suddenly :

Break forth into singing.—*Eng. Bib.*

The sun broke forth [that is, from the clouds] and all was bright.

Break in a bullock, is to accustom him to the yoke. To break in a horse, is to train him and accustom him to do work.

One who breaks in horses and trains them to work, is called a *horse-breaker*. To *break in a door*, is to force it open.

Break in upon, is to interrupt by coming upon violently and unexpectedly :

The police broke in upon the robbers when they were in a lonely place dividing their booty.

Break into, is to enter suddenly and forcibly ; to change into :

Do you think any man has a right to break into his neighbour's house?

His cattle broke into my field of wheat and did much damage before they were discovered.

To break into a run or trot or gallop, is to change the gait into a run or trot or gallop,—said of a horse.

To break into song, is to begin singing.

Break a person or animal of, is to cause to be rid of, to cause to abandon : as, to break a horse of a bad habit.**Break off, is to separate by breaking ; also, to stop, to desist.**

It is used metaphorically of an engagement, negotiations.

He broke off in the middle of his story.

He broke off a branch from the tree and threw it into the river.

These two young people were to be married, but the young lady changed her mind and now the engagement is broken off.

Break open, is to open with force or violence :

He broke open the box and carried off its contents.

Break out, is to burst forth, to appear suddenly; also, to escape from restraint:

The thief broke out of prison and escaped.

The sun broke out and brightened all the landscape.

Cholera has broken out among the pilgrims at Mecca.

A fire broke out in the lower story and soon the whole building was in flames.

He broke out into a fury of language which we will not repeat.—*Thackeray*.

This man has been ill for months and now his whole body has broken out into sores.

Break over:

The waves broke over the pier.

The cattle broke over the fence into my field.

Break through:

The robber broke through the wall of the house.

A man breaks through an engagement,—that is, he fails to keep or fulfil his engagement, and he does something else instead.

Break up, is to break in pieces; also, intransitive, to come to an end, to disperse, to dissolve:

The stranded ship broke up in last night's storm.

When does the ice break up at Vladivostock?

The meeting broke up in great confusion.

He broke up a strong box for fuel to cook his dinner.

The conspiracy was strong, but the prince was able to break it up.

A school is said 'to break up for the holidays,'—that is, it closes for the holidays.

To break up housekeeping, is to cease keeping a separate house.

Break with, means, to cease to be friendly with:

Narayan was your great friend a month ago, but you now seem to have broken with him altogether.

Bridge over a road, or a river, is to put a bridge across it; hence, to reconcile two parties that have been at variance.

It is not easy to bridge over an arm of the sea.

There is a good deal of bad feeling between these two men; can you do nothing to bridge over the gulf and bring them together?

Bring about, is to cause to happen. It is the causative of *come about*. The same meaning is expressed by the phrase, bring to pass, which is the causative of *come to pass*. The phrase to bring about often implies skilful planning and arranging.

To bring about a reconciliation.—*Thackeray*. [*Froissart*.]

The Cardinal earnestly endeavoured to bring about the peace.—

The courtiers intrigued till they brought it about that the prince had to agree to their proposals.

Bring down, is to cause to come down, to humble; to capture:

To bring down proud looks.

As if Oliver were some bird of rare plumage that he had skilfully brought down.—*Dickens*.

Bring forth, is to produce, as young, or fruit ; also, to make manifest, to introduce to notice :

She brought forth her first-born son.—*Eng. Bib.*

A good tree bringeth forth good fruit.—*Eng. Bib.*

Bring forth the best robe and put it on him.—*Eng. Bib.*

He opened a secret drawer, and brought forth his father's will.

Bring forward, is to produce, or introduce to notice ; also, to cause to advance :

The proposal he brought forward seemed a foolish one.

The rain will bring forward the young crops.

Bring in, is to collect ; also, to produce as the result of sale :

A vigorous effort must be made to bring in all arrears of revenue before the end of March.

How much will the auction bring in, do you suppose ? Perhaps three hundred rupees.

Bring off, is to convey away ; also, to rescue :

A lifeboat goes to a sinking ship and brings off all the people.

Two policemen arrested a brigand ; but others of the band of brigands attacked the police and brought off their comrade.

Bring on, is to cause to begin : as, to bring on an action at law ; also, to originate, to induce : as, to bring on a disease.

Dirt often brings on disease.

Intense pain had brought on a delirium.—*Lamb.*

Grief for his death had brought on a consumption.—*Lamb.*

Bring out, is to expose, to bring to light :

The investigation is sure to bring out some surprising things.

Bring over, is to convey across : as, to bring passengers over a ferry in a boat ; also, to persuade to change sides.

The king tried to bring over the rebels by offering a free pardon to all who would lay down their arms.

Bring a person round, is to cause him to recover :

He has stood the operation well, and good nursing will bring him round.

Bring one to, is to resuscitate, to recover to consciousness :

To bring to a person who has fainted.

In Lapland when a traveller is found to be so benumbed with cold as to be unconscious, they have various remedies which they apply to bring him to. When the man revives he is said *to come to*.

To bring a ship to, is so to manage the sails that the ship is made stationary.

Bring under, is to subdue, to reduce to obedience :

The minstrel fell, but the foeman's chain

Could not bring his proud soul under.—*Moore.*

The rebels must be utterly brought under before there will be peace in the kingdom.

There are also such expressions as *bring under one's notice*.

Bring up. 1. To bring up a child, is to rear or train him :

Your uncle . . . has his family to bring up.—*Geo. Eliot.*

The way in which they have been brought up.—*Thackeray.*

2. To bring up the rear, is to close the line of march ; to constitute the rear rank, to be in the rear in a procession .

In the march to Delhi, the Bengal Lancers will bring up the rear.

Brood on or over, is to muse on, to consider long and anxiously :

You should not brood on your misfortunes.

He would brood over his bad purpose for such a dreary length of time.—*Lamb.*

Burden with :

A wise government will avoid as much as possible burdening the country with taxes.

Burn out or away, means, transitively, to consume by burning ; intransitively, to burn till the fire exhausts itself :

I watched the fire till it all burnt out *or* burnt away.

In ancient times, barbarians burnt out with hot irons the eyes of those they took captive in war.

Burn up, is to consume completely.

Burst forth, is to issue forth suddenly, as flames :

Tears, such as angels weep, burst forth.—*Milton.*

Burst into tears, into a fit of passion, or of laughter.

Burst out laughing, crying, &c. :

He burst out crying like a child.—*Thackeray.*

Burst upon, is to issue forth suddenly and with violence :

To burst upon him like an earthquake.—*Goldsmith.*

Call at one's house, is to come to the house and inquire after the inmates.

Call down, will be intelligible from the following :

To call down the shaft of a mine, is to shout, directing the voice down the shaft. To call down blessings or curses on one's head, is to appeal to God to send blessings or curses on one's head, to pronounce blessings or curses on him.

Call for has different meanings :

To call for a friend, is to call at his house that he may accompany you. His crimes call for punishment,—that is, demand punishment as a matter of justice.

A collector calls for reports from his assistants,—that is, he requires his assistants to send in reports to him.

In the following rhyme we have a common meaning of *call for*, namely, to require to be brought :—

“ Old King Cole was a merry old soul,
And a merry old soul was he ;
He called for his pipe and he called for his bowl,
And he called for his fiddlers three.”

Call forth, is to evoke, to require the exercise of :

This is a task that will call forth all his energies.

Call in. 1. To call in friends or neighbours, is to invite them to come together. 2. To call in a professional man, is to send for him in his professional capacity.

A lawyer is often called in to write a man's will.

Your father is very ill ; you should call in a doctor at once.

Among Christians, a clergyman is often called in to speak words of comfort in times of sorrow.

3. Government is said to call in currency notes when it withdraws them from circulation.

4. To call in accounts or debts, is to ask for payment of those accounts or debts, to collect the sums due.

Some business houses call in their accounts every three months.

It is a most vexatious thing in business to have old debts to call in.

Call off, is to summon away ; to divert (the attention) :

The crash called off my attention from the burning house.

My dog barks at a beggar ; I no sooner notice this than I call the dog off,—that is, I call him that he may come away from the beggar.

Call on or upon, is 1. to pray to, to invoke ; 2. to pay a brief visit to ; 3. to authoritatively require, to order :

Of what avail is it to call on gods that are only imaginary gods ?

Call upon Me in the day of trouble ; I will deliver thee.—*Eng. Bib.*

I hope to call on you at your office at three o'clock to-day.

You will be called upon in the court to give evidence.

Parliament will be called upon next session to undertake important legislation.

Call out, is 1. to cry aloud or shout ; 2. to authoritatively require to come forth ; 3. to challenge to fight :

To call out the militia, is to require the militia to get under arms.

The bell-man is calling out something, but I cannot hear what it is.

He called his opponent out, but the fellow was too great a coward to come.

Call over, is to recite particulars in order, as names on a class roll, articles on a list.

Call to a person, is to address him in a loud voice. The phrase implies that the person addressed is at a distance. *To call out to* is similar in meaning. *To call to* is used also of the lower animals, and even poetically of waters and mountains. A man is said to be **called to the bar** when he is made a barrister.

The dove calls to her mate.

Deep calleth unto deep at the noise of Thy waterspouts.—*Eng. Bib.*

I saw a man on the opposite side of the river, and called to him, but he showed no sign that he heard me.

Sheldon Amos was called to the Bar at the Inner Temple in June, 1862, and filled for some years the chair of Jurisprudence at University College, London.—*English Newspaper.*

Call up, is to remember, to bring into recollection :

I know his face but cannot call up his name.

It is difficult to call up the events of ten years ago.

To call up a person you wish to speak to by telephone, is to summon him by telephone to receive your message.

Care for or about :

He cared not for the affection of the house.—*Tennyson*.

Carp at : as, He is in a mood to carp at anything I say.

Carry a thing about, is to retain it with you as you go from place to place :

This man carries about toys and small books for sale.

It is not safe to carry a loaded pistol about in your pocket.

Carry away, is to bear off ; also, to captivate :

The raven carried away a silver ring.

The soldiers were carried away by the martial music.

Carry a judicial sentence into execution.

Carry off, is to bear away ; also, to kill :

"Hannah Lamond's child ! The eagle has carried it off."

These manufacturers carried off a prize medal at the late Exhibition.

Cholera has carried off half the people of the village.

Carry on, means to promote, manage, conduct, continue :

The conversation was carried on in a low tone.

What business does this man carry on ? He is a grocer.

For more than twenty years she has carried on a system of imposture.—*English Newspaper*.

Carry on, is sometimes used intransitively and colloquially for, to behave in a wild, mischievous way ; to frolic, as vivacious schoolboys might do.

Carry out, is to execute directions given :

A dutiful son likes to carry out his father's dying wishes.

He had no longer any doubt about my ability to carry out the plan.

—*Geo. Eliot*.

Carry through, is to accomplish a work ; also, to sustain.

Carry out, refers mainly to directions about the doing of a work ; **carry through** (= accomplish) rather refers to the whole work, and implies difficulty or delay.

Perseverance and pluck will carry a man through many difficulties.

A general has much anxiety in carrying through the operations of a long campaign.

Cast about for, is to look for, be on the watch for :

He will cast about for an opportunity of taking revenge on you.

Cast aside, is to reject, to throw aside as useless :

Do not cast aside the love of truth or the fear of God.

He cast aside his garment, rose up, and followed him.—*Eng. Bib.*

Cast away, is to throw away, to relinquish as of no value :

Soldiers in flight usually cast away their heavy baggage.

Cast down, is to throw down ; to humble ; also, to depress or to deject—commonly in the passive voice :

God has power to cast down and to raise up.

He cast down the pieces of silver in the temple.

O my God, my soul is cast down within me.—*Eng. Bib.*

Cast in one's lot with, is to resolve to share with him in weal or woe :

I intend to cast in my lot with him.—*Bunyan.*

Cast off, is to discard, abandon, put off, disburden. *Cast-off clothing*, is clothing which has been worn so long that the owner has put it aside to wear it no more. In the latter case *cast off* is a participial adjective.

The Lord searcheth all hearts and understandeth all the thoughts :

if thou seek Him, He will be found of thee : but if thou forsake

Him, He will cast thee off for ever.—*Eng. Bib.*

In London many lower-class Jews deal in gentlemen's cast-off clothing.

Cast oneself on, is to entrust oneself or one's case to, without reserve :

Cast yourself on the Lord's mercy and care.

I was at fault, and I cast myself on his clemency.

Cast out, is to reject, to expel :

The Jews cast him out of the Synagogue.

Jesus said, " Him that cometh to Me, I will in no wise cast out."

An outcast is one driven from his home or country, one expelled from society ; a vagabond, a degraded person.

Cast up, is to reckon, to calculate ; also, to vomit :

Will you please cast up this column of figures for me ?

Formerly men spoke of *casting up* a mound, rampart, or earthwork ; whereas we now prefer to say, *throw up*.

Cast up to, is to upbraid by raking up old reproaches :

She cast up to him that he had been suspected of forgery.

Catch at, is to endeavour to snatch or seize suddenly, the phrase being used of a material thing and also metaphorically.

To catch a thing, is to lay hold of it : to catch at a thing is, to make an attempt to seize it.

A drowning man will catch at a straw.—*Proverb.*

A man fell overboard ; he caught at a rope thrown to him, but missed it and sank.

They catch at all opportunities of making money.

Catch up, is to snatch or take up suddenly ; to come up with, to overtake :

He caught up the ball and threw it back at once.

You catch up to a companion in a walk, or in his studies, when he has got ahead of you.

Caution against, is to warn against :

You cautioned me against their charms.—*Swift*.

Cave in, is colloquial for, to yield, to acknowledge oneself beaten.

Cavil at, is to raise frivolous, captious objections against :

Many in India cavil at Christianity, and yet will not fairly and carefully examine it.

Cease from strife, cease from agitation.

Cede to, is to surrender to, to yield up to, resign to. The term is used of nations and the action of their rulers.

France was compelled to cede to Germany the important provinces of Alsace and Lorraine.

Charge against, with. A man charges his memory *with* a thing. We charge a man *with* a crime ; and we charge a crime *against* a man.

I charge this man with receiving stolen goods.

He declined to charge his memory with so many details.

Charge for, to :

I say to a bookseller, 'What do you charge *for* this book ?'—that is, 'What is the price you sell it at ?'

A shopkeeper from whom I buy an article for which I do not pay at the time, charges that article *to* me in his books.

Cheer up, is used both transitively and intransitively :

I gave him a dram to cheer him up.—*Defoe*.

At sight of thee my gloomy soul cheers up.—*Phillips*.

Chime in with, is to agree to, to correspond to :

Everything chimed in with such a humour.—*W. Irving*.

He just chimes in with the opinion of any one near him, and seems to have no mind of his own.

Clamour for :

The starving crowd are clamouring for food.

The people clamoured for vengeance on the Zemindars who had so ruthlessly oppressed them.

Clear away, is used transitively, meaning to remove ; and intransitively, meaning to disperse or dissolve :

A railway embankment falls in and men are set to work to clear away the soil from the line.

The clouds cleared away and the stars shone very brightly.

Clear a person of or from an accusation or imputation.

Clear off, is used of the weather in the following way :

The clouds have cleared off and it is now fine.

'Clear off !' is also a familiar way of saying 'Go away.' 'Be off.'

Clear out, is to empty : as, to clear out a room ; a stable.

Clear up, is to become bright. When the cloudy sky has become clear, we say that it has *cleared up*. To *clear up* also

means, to make clear or intelligible what before was obscure; to free from ambiguity.

If the weather clear up in the afternoon, we shall go for a drive.

Her face cleared up as she read the document.—*Thackeray*.

This book has cleared up many difficulties for me.

The time is so nearly at hand when all doubts as to the policy of the Liberals will be cleared up, that the delay of a few days will make no practical difference.—*Daily Telegraph*.

Cling to :

The tendrils of the vine cling to the trellis work.

The party will cling to their leader very determinedly.

Commonly *cling to* implies effort in the one who clings, and means to hold fast, especially by winding round or embracing. The phrase thus differs from *adheres to*, which does not imply effort. A postage stamp *adheres to* or *sticks to* a letter,—not *clings to*. But a child clings to its mother; the monkey clings to the branch; a man clings to hope.

Close with, means to agree or assent to, to accept; also, to engage in combat :

You should close at once with the offer.

The two men closed with each other in a wrestling encounter.

Close up. *Up* here denotes completeness.

Coalesce with :

Parsees, like Jews, do not coalesce with other men.

Coincide with :

The triangle ABC coincides with the triangle DEF.

The date of the fall of Granada coincided with that of the establishment of the Inquisition.—*Prescott*.

Come about, is to happen, occur, take place. The causative of *come about* is *bring about*. To *come to pass* has the same meaning as *come about*, and the causative of it is, to *bring to pass*.

How did this state of things come about ?

John Knox, judging from a man's character, said that he would die on the scaffold; and the event came about as he had predicted it.

Come across, is to meet with accidentally, to alight upon, to discover, to happen upon :

Searching in the library, I came across an old forgotten manuscript.

I come across books sometimes so indifferently [= badly] cut, that it goes against the grain to offer them the rites of hospitality.—

Geo. Bentley.

Come after, is to follow as in a line of succession :

What king came after George III. of England ?

Come at, is to get within reach of, to attain to :

Nothing could come at me from without.—*Dejoe*.

I saw a mango on the tree, but it was too high for me to come at.

Come away, is to leave, to depart. If I say to you, "Come away from this place," the words imply that I wish you to leave it *in company with me*; but if I say to you, "Go away from this place," the words imply that I wish you to depart but *not* with me. So that the former expression implies that I also am leaving the place while the latter does not.

Come before a person, is to come into his presence.

None should come before the king in rags.

Wherewith shall I come before the Lord or bow myself before the Most High God?—*Eng. Bib.*

Come by, is 1. to come by way of or by means of; 2. to gain, obtain, acquire:

This parcel came by rail and not by post.

He would not tell me how he came by his watch.

The rogues have fallen out, and honest men may come by their own.—*Kingsley.*

Come down, is to descend; or metaphorically, to be humbled.

A *downcome* is a descent, a catastrophe.

Cotton came down at Bombay yesterday,—that is, became cheaper.

Nothing could come down upon me from the top.—*Defoe.*

A torrent of rain came down and damaged the crops.

Jesus Christ expressly said, "I came down from heaven."

He has come down in the world, or come down in his fortunes,—that is, he is poorer or less honoured than he once was.

There is an idiomatic colloquial use of the phrase *come down* which is very like the meaning of *come down with* as given below. If a man treats his guests to a splendid entertainment, it would be said of him, "He came down handsomely."

Come down with, is to make an offer, or to pay over:

He came down with twenty rupees and settled the account.

Come in, has the idea of coming near, coming to one's hand.

Hence the term *income*. Also, to enter; also, to come into use, to become fashionable.

The English mail has come in early this week.

The tide is coming in,—that is, there is a flow tide.

When did the fashion of wearing tall hats come in?—that is, begin?

In the race this horse came in first,—that is, was first at the winning post.

At what time of the year does the tobacco crop come in?—that is, at what time is it ripe?

This family has forty rupees coming in monthly,—that is, the monthly income of the family is forty rupees.

In the end of 1898, the one anna postage to England came in.

Come in for, is to have a chance of participating in, to be heir to; also, to receive:

He was in Bombay when the Prince of Wales arrived, and he came in for all the festivities.

This man has come in for a good deal of property through the death of a near relative.

If this boy carries on his pranks much longer, he will come in for a sound beating.

Come into :

The marquis will come into the dukedom on his father's death.

It came into my thoughts that I should lose my reckoning.—*Defoe*.

When she came into her fortune.—*Thackeray*,—that is, when her fortune came into her possession.

Come near, is to approach, to get within reach of :

As soon as I came near him, I saw what he was doing.

Come of, means, 1. to become of ; 2. to issue from :

Poverty often comes of idleness.

Luther came of [= sprang from] a noble race.

Nothing came of his proposal,—that is, it led to no result.

Come off, is to fare, to emerge ; to take place :

When does the Mohurum come off ? The concert came off well.

The British army came off victorious in South Africa.

We shut the gate and came off as fast as we could,—that is, we ran away as fast as we could.

When the expression *come off* is not a compound verb, *off* indicates separation :

He bent down his head and his turban came off,—that is, his turban parted from or left his head.

The ring will not come off his finger.

Come on, is to advance ; to begin to occur ; also, to thrive :

The dragoons came on to the attack. The rains came on.—*Defoe*.

Nervousness which now came on.—*Thackeray*.

The plants are coming on,—that is, are growing well.

Come out, is to become public, to appear, to transpire ; to re-appear ; also, to eventuate :

Several new books have come out this year.

The truth was now obliged to come out.—*Trollope*.

It came out that she was aware of certain arrangements which have a great deal to do with this history.—*Thackeray*.

The moon has come out,—that is, has emerged from the clouds which obscured her.

The calculations have come out right,—that is, have proved to be correct.

Come out of, is to get clear of :

He has come out of all his difficulties.

Come out with a thing, is to disclose it unexpectedly.

Come over, is to pass from one side to another ; to overspread ; also, to come into one's mind :

A troop of Arabs came over to us from the enemy.

A look of terror came over the sweet smiling face.—*Thackeray*.

A great longing came over me to see Mary Clifford again.—*Cassell's Magazine*.

Come round. The literal meaning is plain. Secondary meanings are, 1. to recover from illness, to revive; 2. to gradually change to an opposite opinion:

The ships of Holland came round the Cape of Good Hope.

This man has had a severe illness but is coming round again.

He showed violent opposition at first, but when the scheme was fully explained, he came round to our view.

Come to, is, 1. to arrive at as a result; 2. to amount to; 3. to recover from a swoon:

To come to a decision: come to an understanding: come to terms:

come to a standstill: come to an agreement: come to grief.

What will all this agitation come to?

The articles you have bought will come to a large sum.

The drunkard and the glutton shall come to poverty.—*Eng. Bib.*

My idea is, that this man will never come to much,—that is, will never attain to anything important.

He looked as if he had just been all but choked and had that moment come to.—*Dickens.*

Come up, is to shoot up above the ground; also, to approach or overtake:

The seed never came up at all.—*Deſoe.*

They shortened sail to let me [in my boat] come up.—*Deſoe.*

Come up to, is to conform to, to be equal to:

The yield of the mine did not come up to our expectations.

This book comes up to my idea of what a school book ought to be.

Come up with, is to catch up with, to overtake:

A man on horseback may readily come up with a traveller on foot.

To give Martin Lightfoot a yard advantage, was never to come up with him again.—*Kingsley.*

Come upon, is to find or meet with accidentally:

In the Gazette he came upon the announcement, &c.—*Thackeray.*

The farmer in digging a well came upon a vessel containing old coins.

Compare to, with:

Burke compared the parks of London to the lungs of the human body.

We may compare Cicero with Demosthenes and decide which was the greater orator.

Compete with a person, for a thing:

These young men competed for the silver medal.

No country can compete with England for the mastery of the high seas.

Complain of a thing, to a person, against or of a person:

He complains of a pain in his chest.

O loss of sight, of thee I most complain.—*Milton.*

I have to complain against him because of his rudeness.

Now, Master Shallow, you'll complain of me to the king.—*Shakes.*

Comply with, is to assent to, to yield to:

They will not comply with the demands of the prince.

They forced Ulysses to comply with the requisition.—*Lamb.*

Conceal a thing *from* :

The trees concealed the deer from view.

Do not conceal your intentions from me.

Concede *to*, is to yield to, to grant :

Better concede to him all he asks.

Right of way has been conceded to him.

Condemn *to, for*. A judge condemns a man *to* a certain punishment *for* a certain crime.

He was condemned to imprisonment for robbery.

Conduce *to* : as, Proper ventilation conduces to good health.✓ **Confer** (= consult) *with* a person, *about* or *regarding* a thing ;
confer (= bestow or grant) a favour *on* a person :

She returned to confer with her husband.—*Lamb*.

The men of the village conferred together about sinking a new well.

The King conferred large privileges on the barons in return for their services.

Confide *in* a person ; confide a thing *to* a person :

Do not confide your secrets to every one.

I confided in his honour and he has not deceived me.

It is rare to find a friend in whom you can always confide.

Conform *to* :

Why conform to a custom when the custom is bad ?

Connive *at*, is used of a blameworthy thing :

✓ Never be guilty of vice yourself and never connive at it in others.

Consist *in, of* :

The strength of this man's cause consists [= stands, remains fixed] in the justice of it.

The atmosphere consists of [= is composed of] certain gases mixed together in definite proportions.

Consist *with*, means, accord with, agree with.**Consult** *with* :

Consult with your brother before you decide.

Contend *with* or *against* an opponent, *for* or *about* an object.

When the struggler seeks to gain the object for himself, he is said to contend *for* it. To contend *about* a thing is general in meaning and does not imply a desire to secure the object for oneself.

Do not contend with a passionate man.

This gentleman means to contend for a seat in Parliament.

What did Prussia and Austria contend about in their last war ?

In the American Civil War, the North contended against the South.

Converse *with* a person *on* or *about* or *regarding* a subject :

What were you conversing with the gentleman about ?

I conversed with the traveller on various topics and found him well informed on all.

Convince one of :

He is now convinced of the truth of the report.

You cannot convince him of having done wrong in the matter.

Cope with :

Your opponent is too skilful for you to cope with him.

He is not able to cope with the difficulties of his position.

Correspond as by letter *with* a person *about* a thing ; **correspond** (= resemble, agree) *to, with* :

The wing of a bird corresponds to the arm of a man.

I corresponded with him about his business prospects.

My recollections do not exactly correspond with yours.

Count on or upon, is to rely on or upon, to confidently expect :

The admiral counted on assistance from the land forces.

To count on one's help ; count on some one lending you a hundred rupees ; count on one's co-operation ; count on her sympathy, &c.

Count out a meeting, is to bring a meeting to a close by counting the numbers and finding that there is not a quorum present. This is applicable only to business meetings where a certain number at least must be present to constitute a quorum : unless a quorum is present, no business can be legally transacted.**Crave for**, is to yearn for, to beg earnestly for :

A man in sorrow craves for sympathy.

She craved for her husband's life on her bended knees.

Creep into, is to steal into unnoticed :

An error often creeps into a book through a printer's mistake.

The sophistry which creeps into most of the books of argument, &c.—*Locke*.

Creep up one's sleeve, is to ingratiate yourself with a person :

He was so wide awake that none of us could creep up his sleeve.

Crow over, is colloquially used for, to exult over a vanquished adversary, to boast. The term is derived from the practice of a cock crowing exultantly after he has beaten another cock.

He crowed over me because he had got a pony and I had none.

Cry down, is to decry, to depreciate, to make little of :

The success of the English in Egypt was cried down by the French. Men of dissolute lives cry down religion, because they would not be under the restraints of it.—*Tillotson*.

Solomon gives a graphic description of crying down the value of goods when he says, " It is naught, it is naught," saith the buyer, but when he is gone his way, then he boasteth.

Cry for. To cry for a thing, is to cry with the object of getting it, to desire ; also, to cry because of it :

An infant crying for the light.—*Tennyson*.

Ye shall cry for sorrow of heart.—*Eng. Bib.*

This woman is crying for pain. The child is crying for its toy.

Cry out, is to shout out, to clamour :

The disciples cried out for fear.—*Eng. Bib.* [*Eng. Bib.*

All with one voice cried out, 'Great is Diana of the Ephesians.'—

The report of a gun was heard and my companion cried out that he was shot in the leg.

Cry out against, is to complain loudly against, to raise a loud voice in opposition to :

The people of China cry out against the opium trade.

The Turkish ryots cry out against the tyranny of their governors.

Cry to, is to call aloud to ; also, to implore or entreat with a loud voice :

The flamingo cries to its mate.

Moses cried unto the Lord.—*Eng. Bib.*

The people cried to the king for bread.

Cry up, is to praise, to extol, to make much of :

This man cries up his own wares as the best in the fair.

Holloway's Pills are cried up as a remedy for all ailments.

Cure a person of a disease :

No medicine can cure a man of discontent.

Cut across. *To cut wood across the grain*, is to cut it across the line in which the fibres of the wood lie. *To cut across a field*, is colloquial for, to take a short course across a field, cutting off an angle, instead of going round the corner of the field.

Cut down, is, 1. to fell ; 2. to diminish ; 3. to kill :

He has cut down the old palm tree.

A man does not like to have his salary cut down.

Cholera cut down many in this village last year.

Government should readjust the arrangements of the Educational Department and cut down the expenditure on higher education.

Cut in, is colloquial for, to join in unceremoniously.

Cut off, is to separate ; also, to kill, to destroy. *To be cut off*, when said of a person, means to die.

He cut off the pigtail from the Chinaman's head.

The tide coming in cut off all retreat.

How many men are cut off in the prime of life !

To cut off with a shilling, is to disinherit by naming one in a will and leaving to him the merest trifle. When this is done it is generally done to a person who expected a large legacy.

Cut out, is to shape by cutting ; also, to remove by cutting :

A tailor cuts out a coat from a web of cloth.

This block of marble was cut out of the Jubbulpore quarries.

To be cut out for a position, is colloquial for, to have qualities fitting oneself for that position. The primary meaning of *cut out for* seems to be of cloth cut out for a garment : a tailor

cuts from a web the various pieces he needs for a coat, and the cloth thus cut is said to be *cut out for* a coat.

I was never cut out for a public functionary.—*Lamb.*

The Caste system will not allow a man to take up an occupation which his talents show him to be cut out for ; hence caste as an enemy to human progress should be done away with.

Cut a person out of a thing, is to supplant, frustrate, outdo him in regard to that thing :

No one likes to be cut out of valuable property which he hoped to receive and enjoy.

Cut up, is to cut to pieces ; to injure, as by severe criticism ; to hurt one's feelings or cause grief and pain :

The butcher cut up the animal he had slaughtered.

The news of his father's death has cut him up greatly.

The reviewers have cut up his book in a dreadful fashion.

Dash against : as, The waves dash against the shore.

Dash down, is used transitively and intransitively :

The water dashed down the precipice.

Dash down yon cup of Samian wine.—*Byron.*

Dash in pieces, is to break in pieces by collision :

Thou shalt dash them in pieces as a potter's vessel.—*Eng. Bib.*

Dash off, used intransitively, means to rush off violently ; transitively and colloquially, to write off quickly ; also, to sketch hastily :

The horse dashed off down the street.

He dashed off three letters in half an hour.

Dash over : as, The waves dashed over the sides of the ship.

Dawn on :

It dawned on me that the story I was reading was not history but a romance,—that is, the idea grew up gradually in my mind.

The idea is at first a glimmer and by degrees it grows clearer and stronger,—as morning dawns. An idea striking one suddenly is said to *flash on* one.

Deal by a person, is to treat him either well or ill, to behave towards him :

This gentleman deals well by his clerks.

Deal in, is to trade in. From this meaning comes the noun, *dealer*, meaning trader.

This merchant deals in silk goods.

Deal out, is to distribute :

A judge should deal out equal justice to all.

The almoner dealt out the king's bounty to the men.

Deal with, is to trade with, to have to do with : to treat well or ill ; also, to treat of :

I will not deal with this shopkeeper at all.

This book deals with questions of Political Economy.

Magistrates, cautious of how they deal with offenders brought before them.—*Daily Telegraph*.

Deal gently for my sake with the young man, even with Absalom.
—*Eng. Bib.*

Decide on : also, decide *for* or *against*. *Decide* is also followed by the infinitive.

He has not decided on his course yet.

The case was decided against him. Does he decide to go or to stay ?

Declare against or for :

The French Senate has declared for peace.

The Municipality has declared against building a new bridge.

To declare oneself, is to express openly what one thinks.

Deduce from :

Euclid deduces the truths of geometry from a few definitions and postulates.

Defend against :

I should defend my friend against all attacks.

The resolute garrison defended their city against a beleaguering host.

Defer to the opinion of wiser men.

Delight in :

I delight in the law of God.—*Eng. Bib.*

Is it right to delight in vicious courses ?

Deliver from : deliver *over* or *up* a thing to a person :

Deliver us from evil.—*The Lord's Prayer*.

To-day he delivered over *or* up charge of his office to his successor.

Depend (= rely) on or upon ; depend (= hang down) from :

I depended on his coming at seven o'clock.

Depend on God for all mercies and blessings.

Icicles depended from the eaves of the houses.

Deprive of. A man is deprived of a thing he would like to keep.

They are deprived of their rights as citizens.

Paralysis has deprived him of the use of his right arm.

Desist from an attempt, *from* a course of action.

Despair of success, of gaining anything, &c. :

He despairs of winning a scholarship.

Deter from :

Nothing should deter you from choosing the true and doing the right.

Deviate from, is to turn aside from :

Never deviate from the straight path of virtue.

Devolve on or upon :

It will devolve on you to manage this school.

Die away, by, of, out : from.

The effects of the late agitation have died away.

Men die of hunger, of cholera, of inflammation of the lungs, &c.; men die by the sword, by pestilence, &c. What did this man die of ?

In these degenerate days the practice is dying out.—*Leisure Hour*.

Differ about, from, in, with :

Men differ in opinion about his conduct.

I differ with you as to the precise meaning of this word.

In what respect do the planets differ from the fixed stars ?

Dig out articles or persons entombed by the falling of a house.

Dig up the soil in one's garden, is to turn it over by digging.

Also, dig up old coins,—that is, turn them out of the ground by digging, to exhume.

Dip into. To dip into a volume, is to look into it here and there, to glance over it cursorily, to read parts of it at random.

You will never get much profit from a philosophical treatise by merely dipping into it occasionally.

Dipping into this volume of travels, I noticed a passage which shows that the author is a Radical in politics.

Disagree with, is to be at variance with, not to agree with ; also, to be unsuited to :

They think this disagrees with reason.

The patient is so weak that solid food disagrees with him.

Disapprove of a plan, of conduct.

Discriminate between :

A judge will discriminate between different degrees of crime.

Dispense with, to :

You can easily dispense with (= do without) his services.

He dispenses (= deals out) equal justice to all.

Dispose of, is to sell, to get rid of ; dispose (= incline) a person to a thing :

He has disposed of all his chattels.

Sad news disposes him to melancholy.

Dispute about, with :

These men have disputed about their landmarks.

Several places disputed with Smyrna the honour of being the birthplace of Homer.

Dissent from an opinion.

Dissuade from an attempt, from a course of action.

Distinguish between two ; distinguish one from another :

The light is so dim that I cannot distinguish one object from another.

Death does not distinguish between the rich and the poor ; it comes alike to the peasant and the prince.

Divert from, is to cause to turn aside from :

It is not easy to divert a stream from its course.

Divest of clothes, arms, equipages ; divest one of his rights, &c.

Divide between two, among more than two ; divide into parts :

Divide the apple between the two children.

How can I divide a rupee among forty beggars ?

He divided his farm into three equal portions.

Do away with, is to put away, to remove, to destroy, to nullify :
The British Government wisely did away with *Suttee* with its horrid cruelties.

The farce of advertising for teachers might just as well be done away with.—*Saturday Review*.

Do for, is to suit instead of, to serve the purpose of :

This place would do for a gymnasium.

Take this piece of muslin ; it will do you for a turban.

To do for often colloquially means, to disappoint, to ruin, to put an end to :

This man's case is done for. You are done for.

He brandished a stick and did for the mirror.

At the examination he made several glaring blunders in spelling, and that did for him,—that is, that prevented him from passing.

Do into. We speak of *doing* a fable *into* poetry, doing a story *into* Sanscrit verse, where *do into* means, to translate into the form of. The phrase also means to transpose music into a key other than the original one.

Don and **Doff** are contractions for *do on* and *do off*, and mean to *put on* and to *put off*,—A man dons his hat, doffs clothes, &c.

Do one out of a thing, is to deprive him of that thing by cheating or cunning.

Do up a parcel, is to pack up a parcel. **To do up** a room, is to put it into order. **To be done up**, is to be exhausted,—said of a person, or of an animal—as a horse.

Do with, is to make use of, to employ ; also, to dispose of :

What did the man do with his bundle ?

He has got a telescope, but does not know what to do with it.

What am I to do with this troublesome fellow ?—that is, How am I to get rid of him ?

What does he do with himself all day ?—that is, How does he occupy himself all day ?

Do without a thing, is to dispense with it, to manage without it.

Domineer over, is to lord it over, to treat harshly.

Draw aside. I am said to draw a person aside when I induce him to come apart with me for private conversation.

Draw back, is to recede ; to withdraw :

I have vowed to God and I cannot draw back.

He will not draw back from what he has promised.

Draw down, is to attract so as to bring from above :

A lightning rod draws down the electric fluid.

Wickedness will draw down punishment from a righteous God.

Draw for, is used of drawing tickets or numbers at a lottery, and a man is said to *draw for* the prize,—that is, he draws a ticket in the hope of getting the prize.

Draw in, is to retract, to bring inside, to pull in, to inveigle :

The snail draws in its horns ; the camel draws in its tongue.
I put my hand out of the window and drew in a bunch of grapes.
The villagers were readily drawn in and the conspiracy grew strong.

Draw near, is to approach :

As Autumn draws near, the cornfields show signs of ripeness.
Draw near to God with humble heart and pray to Him with sincerity

Draw off, is to withdraw, to take away, to abstract :

He has drawn off a gallon of water from this cask.
If you want to succeed in study, you must draw off your mind from exciting amusements.

Draw on or upon. One is said to *draw on* or *upon* a banker when he issues a cheque in order to get money from the banker.
The verb *draw on* also means, approach ; also, entice, allure,

As the time drew on, all stood in readiness.
He drew the animal on till he brought him into a trap.

Draw out, is to extract, prolong. To *draw out a plan*, is to make a plan by drawing. To *draw out a person*, is to elicit his opinion or views, to induce him to tell you his thoughts.

He drew out his remarks to a great length.
The architect has drawn out a fine plan for a new bridge.
He drew out his sword and would have killed himself.—*Eng. Bib.*

Draw out of, is to withdraw from, to retire from :

You cannot draw out of your engagement now,—implying that you must fulfil it.

Draw over, is to persuade an opponent to change sides and join the party of the person persuading him.

Draw to, is to feel attracted to :

The man is so genial, I drew to him at once.
If evil consisted merely in ignorance, men would be drawn to virtue as soon as it was explained to them ; but, alas ! how many know their duty and yet do not do it.

Draw up, is to compose in due form, to draft ; also, to arrange in order, as a body of troops, to marshal. To draw up a petition, a will, a memorial, a remonstrance.

Nelson drew up his warships opposite Alexandria.
I drew up the state of my affairs in writing.—*Defoe*.

The Barons drew up the Magna Charta setting forth their claims.

Dream away the hours, is to pass them in idle reverie.

Dream of :

More things are wrought by prayer than this world dreams of.—*Tennyson*.

There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.—*Shakespeare*.

Dream on, is to continue dreaming ; also, to think idly, to indulge in reverie.

Dress up, is to adorn by dressing, to clothe gaily or elegantly :

I just now met your brother dressed up in fine style.

This little girl wants some pieces of silk to dress up her doll.

Drive at, is colloquial for, to aim at, to intend :

I listened attentively to his long rambling speech, but could not make out what he was driving at.

To let drive at, is to aim a blow at :

Four rogues . . . let drive at me.—*Shakespeare*.

Drive in a nail, or stake. To drive in an idea, is to succeed by great effort in getting the idea into the brain of a stupid person.

Drive on, is to drive further :

Our cab had to stop because of a commotion in the street, and it was ten minutes before we could drive on.

Drive out, is to banish, to expel. When said of cattle, it means either to drive afield, or to drive beyond a boundary.

Drive out the sheep to the meadows.

The Swiss assembled and drove out the invaders of their country.

Drop off. Fruit drops off a tree. *Drop off* is used colloquially for, to die. Also, *drop off* to sleep,—that is, to fall asleep

Many people drop off in early life.

There are no mangoes on this tree : all have dropped off.

Drop out :

To drop out of rank, said of a soldier, is to cease to be in rank.

As they marched, a few got sunstruck and dropped out of the ranks.

Drop through as an intransitive verb, means, to miscarry, to fail of success :

The undertaking promised well, but it dropped through when Mohanlal left the town.

Dwell (= reside) *among* people *at* a place, *in* a country. To dwell *on* or *upon* a subject, is to take up a long time with it, to ponder over it.

Among traitors I will not dwell.—*Kingsley*.

Do not let your mind dwell on these troubles.

In his speech he dwelt on the importance of prompt action.

Eat into, is to enter by corrosion. Rust eats into iron.

Eat up. *Up* here expresses completeness.

The larger the capital sunk in the modern factory, the more urgent is it that there should be no stoppage of work ; for, when work stops, interest is eaten up.—*Literary World*.

Egg on, is to instigate, to urge on. *Egg* here is from an old English verb, *eggian*, to incite. The term is applied to boxing or vexatious strife.

What or who egged you on to fight with Rama?

Eke out, is to supplement what is scanty so as to have enough :

Hecked out by his wits an income of barely fifty pounds.—*Macaulay*.

Embark in, on. Embark on board a vessel ; embark in a new business speculation :

This is a kind of business I would not embark my capital in.

Emerge from water, from obscurity, from a place of hiding.

Encroach on :

The sea has encroached here on the land.

Engage in battle, in controversy, in business ; to be engaged in writing a letter.

Enjoin on : as, I enjoin this on you as a solemn duty.

Enlarge on or upon, is said of a man making a long speech on a particular subject :

The lawyer enlarged upon this part of the evidence and treated it as of great importance.

Enter is followed by *into* and *upon* :

You enter into an engagement, into conversation, into an alliance, into a contest, into a contract, into a discussion, into possession.

You enter upon a work, upon a course, upon a lawsuit, upon a war.

Lead enters into the composition of pewter.

Escape from jail, from control, from punishment. In the phrase *escape my notice*, usage sanctions no preposition.

Excel in painting, music, mathematics, running.

Exchange a thing with a person for an equivalent :

Will you exchange pencils with me ?

I exchanged a copy of Milton with my cousin for a copy of Wordsworth.

Exclude from the privileges of membership.

Explain a thing to a person :

I wish to explain this matter to you.

Expostulate with :

I'll not expostulate with her.—*Shakespeare*.

Exult at success ; **exult over** a fallen foe :

It is natural for him to exult at his son's success.

You have triumphed over James this time, but you need not exult over him for he may beat you next time.

Fall among, is to come among accidentally :

A certain man 'fell among thieves.'—*Eng. Bib.*

Fall away, is to become lean ; to revolt ; to apostatise ; to fade.

These cattle have quickly fallen away in flesh.

The whole province has fallen away from the king.

How can the soul . . . fall away into nothing.—*Addison*.

These . . . for a while believe and in time of temptation fall away.

—*Eng. Bib.*

Fall back, is to recede ; also, to fail in performing a promise :

We charged and the enemy's front line fell back.

When this man makes a promise, he will not fall back.

Fall back upon, is to have recourse to some expedient formerly found helpful, but not yet tried in the case in hand.

Fall down, is 1. to fall from a higher position ; 2. to prostrate oneself in worship :

Jack fell down and broke his crown.

He fell down from a tree into which he had climbed.

The wise men fell down and worshipped the infant Jesus.

Fall from, is to recede from, to revolt :

He has fallen from his engagement.

Why have these people fallen from their allegiance ?

Fall in, is to fall from above into a hollow or open space below ; to agree ; also, when soldiers are being marshalled they are ordered to *fall in*,—that is, to get into line or into due order.

The sides of the pit fell in and buried two men.

He opposes your plan now, but by and by he will fall in.

Fall in with, is 1. to meet with accidentally, to come upon by chance ; 2. to agree with, to concur with :

In my journey I fell in with two pilgrims going to Benares.

Searching among old papers, he fell in with his grandfather's will.

The language of poetry naturally falls in with the language of power.—*Hassitt*.

Outward forms and bloody rites in religion fell in with the people's prevailing cast of thought.

Fall into a pit, a trap ; fall into the ranks, fall into conversation :

A tourist he knew fell into conversation with him.—*Fitzpatrick*.

Fall off, is 1. to drop, as fruit from a tree ; 2. to become detached ; 3. to diminish ; 4. to decline from former excellence :

Love cools, friendship falls off, brothers divide.—*Shakespeare*.

The subscribers to this newspaper have fallen off.

This newspaper has fallen off, as compared with what it used to be.

Fall on or upon, is 1. to drop on, to descend on ; 2. to attack ; 3. to begin eagerly. This last meaning is now obsolete.

A constant drop falling on a stone will wear a hole in it.

The servants of the king would not . . . fall upon the priests of the Lord.—*Eng. Bib.*

Fall on and try (= tempt, coax) the appetite to eat.—*Dryden*.

Fall out, is 1. to drop out ; 2. to happen, to befall ; 3. to quarrel or wrangle :

When civil dudgeon first grew high,

And men fell out, they knew not why.—*Butler's "Hudibras."*

In his sleep he let the rupees fall out of his hand.

Such a saint's day falls out next week or the week after.—*Lamb*.

Accuse each other of cheating when they fall out in money matters.

—*Thackeray*.

Fall out with a person, is to quarrel with him.

Fall through, is to miscarry, to fail, to come to nothing :

As neither of us would give in, the bargain fell through.—*King*.
Eventually the project, which seemed so near realization, fell through.—*Life of Chesney*.

Fall to, is to apply oneself to, to begin eagerly to do a thing :

He fell to writing again.—*Thackeray*.
I resolved to fall to work with these articles and make a raft.—*Defoe*.
The fair lady . . . fell to open praises of Hereward's fair face.—*Kingsley*.

His [Ulysses'] soldiers, elated with the spoil and the good store of provisions which they found in that place, fell to eating and drinking, forgetful of their safety.—*Lamb*.

Fall under, is to come under ; also, to be ranged under :

To fall under a category or class : fall under one's displeasure.
A worse case of leprosy never fell under my notice.
The village you speak of does not fall under my jurisdiction.

Familiarise oneself with a book, a business, a science, modes of agriculture, &c.

Fasten on, to, with :

The leech fastened on his arm at once.
The fisherman fastened his net to the side of the boat.
He fastened the door with a strong bar, or with a bolt, or with a lock.

Fawn on or upon, is to court favour by low cunning, like a dog ; to flatter meanly so as to win favour :

They fawned on him and ate his dinners and drank his wines till he had nothing left, and then they ridiculed him for his folly.

Feed on or upon. Both transitive and intransitive :

His dog feeds on mutton bones.
Leaving thy trunk for crows to feed upon.—*Shakespeare*.
He feeds his horse on corn and beans.

Feed with :

Give me neither poverty nor riches ; feed me with food convenient for me.—*Eng. Bib*.
To feed cattle with turnips and hay ; to feed an engine with water ; to feed a furnace with coal ; the spring feeds the canal with water.
I have fed you with milk and not with meat.—*Eng. Bib*.

Feel for, is to have sympathy for ; also, to try to touch, to grope for :

A humane man will feel for others in their suffering.
I felt for the book in the dark room, but could not find it.

Ferret out, is to search out by patient efforts ; to follow out till one finds, as a ferret does its prey :

The lawyer will not rest till he ferrets out all the information he needs.
The swindler has hid himself, but the police are sure to ferret him out before long.

Fight against, for, with :

England and France fought against Russia in the Crimean War.
A fourth [man] unbound the Dane and bade him catch up a weapon
and fight for his life.—*Kingsley*.

To fight with thee no man of arms will deign.—*Milton*.

Fight out, is to continue fighting till a definite end is reached :

It really appears to us better that the controversy between the peers-
and the people should be fought out once for all.—*Daily News*.

Fill in a map or picture or piece of embroidery, is to insert the
details of the work after an outline has been made.

Fill out, is to distend by inflation.

Fill up, used transitively, means, to make quite full ; used
intransitively, it means, to become quite full. To *fill up*
a cheque or a form, is to insert the appropriate words or
figures in the blank spaces. To *fill up* a situation, is to fill
the situation by appointing some one to it.

A man fills a situation,—that is, he himself holds it.

A man fills up a situation,—that is, he appoints another person to it.

You fill up a cask with water. (*Up* here denotes completeness.)

The Suez Canal would soon fill up if they did not regularly dredge it.

Fill with, is both transitive and intransitive :

The doctor filled the bottle with medicine. Her eyes filled with tears..

Find a person in clothes, is to regularly provide him with the
clothes he needs.

Find out, is to detect ; to discover ; to solve, as a riddle ;
also, to understand thoroughly. *Out* in this verb is some-
times equivalent to absent, away from home.

He was unable to find out the riddle.

Be sure your sin will find you out.—*Eng. Bib.*

Virtues in plants which I could not find out.—*Defoe*.

Canst thou by searching find out God ? Canst thou find out the-

Almighty unto perfection ?—*Eng. Bib.*

I called at his office yesterday, but found him out.

Fire away, is to continue firing with guns ; and it has, as-
slang, the meaning of, to begin.

Fire on, is to attack with firearms or cannon.

Fire up, is to light up ; also used metaphorically, meaning to
become irritated or angry, to burst into a fit of passion :

To fire up an engine, is to light the fires of the engine.

He . . . fired up and stood vigorously on his defence.—*Macaulay*.

Fire a person with, is to animate or inspire him with :

This fresh outrage is enough to fire one with rage and revenge.

Fit out or up, is to equip, to furnish with useful articles :

How soon will the ship be fitted out for her trial trip ?

He is busy fitting up his house for friends and guests.

Flare up, is to shine out with sudden splendour, to give out a dazzling light. Also, to suddenly grow angry or irritated, to burst into a fit of passion.

Fling aside, is to cast aside with vehemence :

The carpenter angrily flung aside his tools and would work no longer.

Fling away, is to throw aside vehemently or violently, to discard:

The madman flung away his watch and his purse.

Cromwell, I charge thee, fling away ambition.—*Shakespeare*.

Fling down, is to throw down violently :

The coolie flung down his burden at my door and walked off.

Fling off, is vehemently to throw aside, to cast off hastily and with force ; to baffle, to beat off :

He flung off his turban and leaped into the river.

He flung off his antagonist thrice.

Fling up, is vehemently or hastily to relinquish ; as, to fling up a design, a scheme, a plan. Slight contempt is implied in this verb, *fling up*.

Fly at, is to rush upon suddenly, to spring towards ; also, to attack suddenly with angry, biting words :

The dog will fly at a man's throat. The cat flew at the mouse.

I have made a very mild suggestion and all at once you fly at me with bitter reproaches as though I sought to injure you.

Fly away. *Away* indicates completeness here.

If the bird is let out of its cage, it will certainly fly away.

Fly into, is used literally and figuratively :

A dove flew into my house on the day of the eclipse.

As soon as she saw the contents of the letter, she flew into a passion

Fly off, is to depart hastily :

As we came near, the parrots rose and flew off.

He flew off to the station in the hope of catching the train.

As his cycle went down the hill, the tyre of one of the wheels flew off.

For the phrase *to fly off at a tangent*, see *Index*.

Fly open, is to become open suddenly or with violence :

He touched a spring and the drawer flew open.

Fly out, is to rush out :

The child opened the door of the cage and the bird flew out.

A cry of ' Fire ' was raised and all the people flew out of the house.

Free oneself from or of, is to release or disengage oneself from.

Also, free a person or thing *from or of*.

Free the prisoner of his fetters.

If Mohan would free himself of some of his companions he would soon improve his own position.

Proper sanitary measures would soon free the district from cholera.

Fret at, is to chafe at : as, What is the child fretting at ?

Furnish a thing *to* a person ; furnish a person *with* a thing :

You furnish food to the hungry, medicine to the sick.

You furnish a family with provisions, and a servant with money to buy articles for you.

Gain *on* or *upon*, is to encroach on, to come up nearer to :

The second horse in the race gained on the foremost,—that is, approached nearer him.

Two boys go to school and are put into the same class ; one outstrips the other at first ; but by patient study the second gains on his companion and passes him.

Gain over, is to win or wile over a person from the opposite side :

Rulers often try by a judicious distribution of favours to gain over hostile tribes.

Get. This verb is followed by more prepositions or adverbs than almost any other.

Get about, is to go about, to move from place to place on foot or on horseback, or by conveyance, or by any other means :

It is a relief to a man who has been ill to get about again.

The storm is so severe to-day that it is impossible to get about.

Get above. *Above* here indicates *higher than*, either literally or figuratively :

John has got above James in the class.

He has now got above his misfortunes.

For the phrase to *get one's head above water*, see *Index*.

Get abroad, is to go from one's house and to move about ; also, to become public :

The streets are flooded, so that you will not be able to get abroad to-day.

A rumour has got abroad that he is going to resign his appointment.

Get ahead, is to outstrip others in a race or competition ; also, to get in front, to advance, to prosper :

It is the diligent student who gets ahead and wins prizes.

In the regatta, the Penelope soon got ahead of all the other yachts.

Get along, is to proceed, to advance ; to fare, to prosper ; also, to live pleasantly together :

He seems to be getting along well in his business.

Schools get along but poorly enough in Mohammedan countries.

These two brothers never could get along.

Get among, is to attain to the position of being among :

It was easy to see, from his beaming face, that he had got among congenial companions.

Get at, is to reach, to attain to. The phrase implies endeavour and effort.

Our object in this inquiry is to get at the truth.

When the fox could not get at the grapes he said they were sour.

It is no easy thing to get at the meaning of every idiom in English,

Get away, is to leave, to escape, to get free :

When one has business on hand it is hard to get away from home.

Get back, is to return ; also, to receive back :

He has just got back from his long journey.

I have got back the articles that were stolen from my house.

Get before, is to arrive in front of, to arrive further forward :

The bay horse soon got before the others in the road.

Do not let your companion get before you in learning.

Get behind, is to fall into the rear, to lag, to get into a backward position. It is the opposite of *get before*.

A man gets behind in business,—that is, he does not succeed and therefore is not able to meet the claims upon him.

A man gets behind with his rent,—that is, he is unable to pay his rent when it becomes due and it accumulates as a debt against him.

Get between, is to arrive between :

A body of police got between the opposing mobs.

When the moon gets between the earth and the sun, there is an eclipse of the sun.

Get beyond, is to go out of the reach of, to go outside a limit :

The sailor climbed up on the rock and got beyond the reach of the waves.

The young man went into the river to bathe, but, getting beyond his depth, he was carried off by the current.

Get down, is to descend from a higher position to a lower :

They have climbed up the precipice ; but how will they get down ?

Get forward, is to proceed, to advance ; also, to prosper :

I hope these boys are getting forward with their education.

This man opened a shop, but was never able to get forward in business.

Get in, is either intransitive, meaning, to enter ; or transitive, meaning, to bring in, to receive as the result of collecting :

I went to your house to-day, but could not get in,—implying that there was no one at your house to admit me.

A railway guard seeing passengers waiting to enter the carriage says, 'Get in.'

A man gets in debts ; a general gets in information of the enemy's movements ; a collector gets in reports from various districts.

Get into, is to attain to a position in :

This new reform is fast getting into favour with the people.

It would be well if the blind could be got into an institution where they would be cared for and taught.

A man gets into a carriage, into difficulties, into debt, into favour.

To get into trouble,—that is, oneself falls into trouble ; to *get a person into trouble*, is to bring another person into trouble.

Get near, is to approach :

It will be dangerous if the ship gets near the rocks.

The crush was so great I could not get near the platform.

Get off, is to dismount ; also, to escape, to become free from. It is also used transitively. To *get off goods*, is to sell them, to get rid of them by sale, or to despatch them.

He cannot get his coat off.

He got off his horse and went into the house.

I have just got off a hundred bales of cotton to England.

The traveller was very busy all day, but got off by the evening train.

The ship has stuck on a bank, but they hope to get her off at full tide.

If this fellow was imprisoned for but one week for so grave an offence, he got off cheap,—that is, he escaped with a very slight punishment.

Get on, is to advance, to succeed, to fare ; to put on ; also, to live pleasantly together :

He cannot get his boots on.

How is your son getting on at school ?

How can an idle spendthrift hope to get on in the world ?

That is the way to get on . . . in Vanity Fair.—*Thackeray*.

This husband and wife cannot get on together.

Get on with. To *get on with a person*, is to deal agreeably with him. To *get on with a work*, is to get forward in doing it.

Get over, is to overcome, to surmount. To *get over* an illness, is to survive it, to recover from it.

The boys got over the garden wall and escaped.

You have got over all your difficulties, have you not ?

The impressions of six years are not got over in that time [one minute].—*Thackeray*.

This man never got over the death of his son,—that is, never quite overcame the shock which his son's death caused him.

Get out, is to escape, to get or set free, to go outside :

The woman fell into the well and could not get out.

The jailer must take care that no prisoner gets out.

To *get out a secret*, is to draw forth a concealed fact. So, to get out the truth from a witness. To *get a person out*, is to procure escape for him, to extricate him.

Get out of, is to escape from, to get free from, to go outside of :

It is easier to get into debt than to get out of it.

The squirrel ran up a tree and got out of my reach.

She was anxious not to let the children get out of her sight.

I got out of bed and crept softly to the adjoining room.—*Lamb*.

Get round a person, is colloquial for, to wheedle or prevail with him ; also, to circumvent him by deception or flattery :

He will try to get round the money-lender and thereby meet his present engagements.

Get through, is to pass through ; also, to finish a thing, to accomplish a work. To *get through an illness*, is to pass through it and to recover from it.

Does the doctor think the sick man will get through ?

These labourers are getting through their work slowly.

Rama has got through the examination,—that is, has passed it. In the West Indies few Europeans get through without taking yellow fever,—that is, get through life without taking the fever.

Get through with a work, is to finish it up, to accomplish it completely.

Get to, is to reach, to come close to, to attain to :

I resolved if possible to get to the ship.—*Defoe*.

'When do you get to Calcutta?' 'The train I go by arrives at noon.'

He made me promise that I would go to see them when I got to England.—*Lamb*.

Is Zanzibar an easy place to get to?—that is, Is it easy to get to Zanzibar? The former of these is the idiomatic shape the question would usually take in an Englishman's mouth.

Get up, is to rise, as from a seat or bed ; also, to ascend. *Get up* is also used transitively, meaning, to make ready, to prepare, to arrange for ; also, to set on foot, to establish :

He got up and locked the door.—*Thackeray*.

He fell down on the road and was too weak to get up.

"It does not matter how early you rise if you do nothing when you get up."

By the help of that rope I got up into the fore-castle [of the ship].

—*Defoe*.

They had not in fifteen years been able to get up a hearty regard for Amelia.—*Thackeray*.

To *get up* a subject, is to master it, to acquire a thorough knowledge of it. To *get up* a library, is to establish it, to set it on foot. To *get up* a commotion, is to stir up or cause a commotion. To *get up* a concert, is to arrange for it. This book is well got up,—that is, is well arranged, printed, and bound. The *get up* of a play, means the arrangements of a play. A *person's get up*, is his or her costume, style of dress, equipment. A *got up affair* or story, is a concocted affair or story.

The book is got up in an attractive style.—*Literary World*.

Efforts to get up a Home Rule agitation among the cool and hard-headed Scotch have not hitherto proved very successful.—*English Newspaper*.

Give away, is to make over to another, to transfer, to part with altogether. *Away* indicates completeness.

The father gave away his daughter in marriage.

He never gave away a farthing in his life.—*Thackeray*.

Give back, is to restore, to return what you receive :

Please give me back the atlas you borrowed from me.

I gave him back tit-for-tat,—that is, I treated him as he treated me.

Give forth, is to tell, to announce, to publish :

Is it wise to give forth a proclamation like this ?

He gave it forth that he was going to retire from business

Give in, is to tender, to hand in, to make known; also, to yield, to submit:

He has given in his adherence to the Liberal party.

He was compelled to give in.—*Thackeray*,—that is, to yield.

As neither of us would give in, the bargain fell through.—*King*.

After many years of honourable service, the Head Clerk has given in his resignation.

Give in to, is to submit to, to agree to, to yield assent to:

He gave in to the wish of the majority.

The old gentleman must give in to him.—*Thackeray*.

Give off, is to emit, to exhale. It is said of odours or vapours.

Some flowers give off their richest fragrance at night.

Give out, is to announce; to emit; also, to send out, to give to be done outside:

The jessamine gives out a sweet perfume.

He gave out that he was going to England.

This lady gives out her sewing,—that is, gives her sewing to be done by some person away from her house.

Give over, is to abandon, to relinquish, to desist, to cease; also, to transfer, to hand over from one to another:

Give over study for two hours and let us have a walk.

He gave over charge of his office to his successor to-day.

It would be well for all authors, if they knew when to give over, and to desist from any further pursuits after fame.—*Addison*.

Give up, is to abandon or relinquish finally; also, intransitive, to fail utterly:

I gave up possession of my house to-day.

We have given up all hope of our father's recovery.

The lawyer said his client would not give up his claim to the property.

The horse gave up through sheer exhaustion and we had to stay there all night.

He had given the ship up for lost and was surprised to hear she had reached port.

To give up a riddle, is to cease attempting to answer it through felt inability to solve it.

To give up as contrasted with *give over* indicates greater finality. One may *give over* an attempt, to renew it at another time; whereas to *give up* an attempt, is to relinquish it altogether.

To give up the ghost, is to die, to yield up one's spirit in death.

Give a person up, is to relinquish all hope of his coming, or of his recovery, as the case may be; to deliver up; also, to abandon oneself to:

She gave herself up to her own forebodings.—*Thackeray*.

He gave himself up to intemperance and other low vices.

We waited dinner for you till seven and then we gave you up.

He had given him up for (=regarded him as) a lost man.—*Kingsley*.

Glance at, is 1. to take a hasty look at ; 2. to touch on lightly, as in a speech :

He glanced at a certain reverend doctor.—*Swift*.

This newspaper article glances at our relations with China.

Glance over, is to look at or look into hastily, to peruse casually, as, to glance over a book or letter, over a catalogue.

Glory in, is to boast of, to be proud of ; also, to delight in :

He glories in bloodshed and slaughter.

Let not the wise man glory in his wisdom.—*Eng. Bib.*

Gloss over, is to cover over or embellish so as to conceal faults or deficiencies :

The joiner tried to gloss over the little cracks in the workbox by the judicious use of wax.

He made a long speech, eulogising the gentleman's career, and glossing over those actions which had not been pleasing to the people.

Go about, is to move from place to place :

He went about doing good.

There is a tiger going about the country.

I go about in black.—*Lamb*,—that is, dressed in black clothes.

'Go about your business,' is said contemptuously to a person who is pestering you and whom you wish to be rid of.

Go abroad, is to go away from home, particularly to a foreign country ; also, to become public :

The man you speak of went abroad ten years ago and no news of him has since come.

A story went abroad to the effect that this woman had committed suicide by jumping into a well.

Go across, is to cross, to go from one side to the other :

I have been where the railway goes across the Nile.

Go after, is to follow, to pursue, to apply to :

The dogs went after the wounded deer.

The true God has commanded, saying : ' Go not after other gods.'

The spendthrift first spent his money ; then his jewels went after his money ; and so on till he was in beggary.

Go against, is to resist, to go contrary to, to be disagreeable to ; also, to march to attack :

The German army went against Paris.

It goes against my wishes to leave Delhi.

In cleaving wood, do not try to go against the grain.

Go ahead, is to advance, to get before others, to prosper :

The Americans pride themselves in being a go-ahead people.

In the boat race, though all started together, the Collector's boat soon went ahead.

Go along with, is to accompany. *Along* strengthens the idea of companionship in *with* here.

He started on his journey and two servants went along with him.

Go aside, is to turn to the side, to deviate, to swerve; to go a little way off:

Never go aside from the path of truth and rectitude.

They went aside from the crowd and conversed together in private.

Go at. To go at a thing, is said of going towards an obstacle and overcoming it. It also means to attempt to do a thing.

Go at is also used colloquially for, to attack; also, to box.

The horseman went at the wall and cleared it,—that is, went towards the wall and leaped over it.

The soldiers went at their work in brisk style.

Indian speakers of English often say, 'go at' when they should say 'go to.' It is wrong to say, *He went at Lahore*: it should be, *He went to Lahore*.

Go away, is to depart, to go off, to leave:

Is the cholera likely to go away when the rainy season ends?

Trade has gone away from Goa since Bombay rose into importance.

Go back, is to return to where one came from; also, to retire, to recede, to withdraw:

The steamer arrived from England a week ago and goes back to-morrow,—that is, starts on her return voyage to-morrow.

This boy has gone back through being absent from school,—that is, through being absent he has forgotten part of what he had learned.

Persia is going back,—that is, is not progressing as compared with other countries.

Go between, is to go in the midst of two, to lie or pass between one place and another; also, to mediate, to interpose between two parties. An intermediary or middleman is often called a *go-between*.

This road goes between two high walls for a mile.

The post goes between Calcutta and all parts of India.

Rama was a kind of *go-between* for the two parties.

Go beyond, is to go outside a boundary or prescribed limit:

Arabi Pasha was not allowed to go beyond the limits of Ceylon.

The professor in his lecture went beyond the capacity of his audience.

In the auction, many articles went beyond their value,—that is, were sold at prices above their value.

Go by, is to pass near, to proceed by way of or by means of, to follow; also, to elapse, when used of time. *To go by a name*, is to be known by that name. As,

The railway from Bombay to Madras goes by Poona.

He went by the directions contained in the guide-book.

The room which went by the name of *The Study*.—*Thackeray*.

He meant to go by rail and not by steamer,—to go by land and not by water.

Lamb calls a certain picture of a lady 'my beauty,' and adds that this is 'a foolish name it goes by among his friends.'

A week went by without the culprit being secured by the police.

To give one the go-by, is to avoid him, to pass him by without notice :

Some songs to which we have given the go-by.—*Prof. Wilson.*

In times gone by, means, in past times, usually times long past.

Go down, is 1. to descend, to go below the horizon ; 2. to fail, to come to nothing ; 3. to be swallowed ; 4. to be accepted without opposition ; 5. to get lower in price :

Like ships that have gone down at sea,

When heaven was all tranquillity.—*Moore.*

Go downstairs and get supper ready. The pills would not go down. The sun went down perfectly clear and rose so the next morning. They went down the river,—that is, they went in the direction the current was flowing.

The bank went down in six months,—that is, it failed and stopped business.

Silk is going down,—that is, is becoming cheaper, is falling in price. This story will not go down,—that is, people will not believe it.

Go for, is to be regarded as. This phrase however is rare now.

The man went among men for an old man in the days of Saul.—*Eng. Bib.*

In such an expression as,

Whether the case goes for me or against me,
goes for obviously means, *results in favour of*.

To *go for nothing*, is, to be useless, of no efficacy.

To *go for a person*, means colloquially, to make a deliberate onset upon him.

Go forth, is to depart, to issue from ; also, to become public :

A rumour went forth that the Prince was poisoned.

A great cavalcade went forth from the town to meet the Governor.

Go in, is to enter :

A servant opened the door and we went in.

Go in for, is to enter as a competitor with the hope of gaining ; also, to be in favour of, to advocate, to side with or vote for :

All sensible Hindus should go in for the abolition of caste.

He goes in for cricket, football, and all other manly sports.

Go into, is to enter into ; to treat of :

He went into the garden and pulled some grapes.

The gentleman said he would go into Astronomy in his next lecture.

Go off, is to leave, to depart. When used of firearms, it means, to explode, to be discharged. Other meanings appear below :

She went off to fetch the book.—*Thackeray.*

The pistol went off before he knew.

If a spark were to reach the gunpowder it would go off at once.

He went off into a passion,—that is, he suddenly became angry.

He went off in a passion,—that is, when he went away he was in a passion.

The goods go off to-day,—that is, will be despatched to-day.
The merchant's goods are going off rapidly,—that is, are selling readily.

Go on, is to continue, to progress; to be put on:

Let him go on and finish his work.

This coat would not go on,—that is, cannot be put on to be worn.

Our mirth and uproar went on.—*Lamb*.

I have seen such things going on in the world.—*Thackeray*.

Goings on, is a word meaning mischievous, behaviour pranks.

Go on with a work, is to continue at it, to keep on doing it:

While others are idling their time, this student goes on steadily with his studies.

Go out, is to go outside, to become public; to cease to burn.

When said of the tide, it means to recede, to ebb.

He keeps to the house and will not go out.

Does the life of man go out like a candle?

The tide has gone out, but will soon turn.

Do not let this silly story go out to the world.

And life itself goes out at Thy displeasure.—*Addison*.

Go out of, is to go outside of:

All the lepers went out of the city.

If a Hindu wishes to go out of India, why should he not go?

Go over, is to pass across a limit; to pass from one side to another, or from one thing to another; to look into, to peruse; to examine, to review:

He went over a great many points in his speech.

Two regiments of infantry went over to the enemy.

The Magistrate goes over all his district every year.

He carefully went over the whole account, item by item.

The Russians will not allow travellers to go over their frontier without producing a passport.

I went over the house,—that is, I went into every part of the house and looked at the whole of it.

Go through, is to pass through to the other side; to endure to the end; to peruse from beginning to end:

The class have gone through this book twice.

I cannot go through these letters in an hour.

She has patiently gone through many afflictions.

We went through a dark wood and met no person on the way.

Go through with, is to continue doing a thing till it is completed, to go to the end, to perform or execute thoroughly:

I felt I should never settle to anything with resolution enough to go through with it.—*Defoe*.

The great defect with Indian reformers is that they content themselves with *talking* about what should be done; and even when they believe it right that certain things ought to be done, they are afraid to go through with them.

Go to, is to go or reach as far as. To *go to* a person, is to approach him, often with the idea of applying for something

or of receiving something. To *go to* a teacher, is to go near and attend upon his instructions.

Does the railway go to Agra ?

Take this letter and go to the magistrate for instructions.

Jesus said to his apostles, 'Will ye also go away?' and Peter replied,

'Lord, to whom shall we go? Thou hast the words of eternal life.'

Go up, is to arise, to ascend :

She went upstairs. Two men went up in a balloon.

Cotton has gone up,—that is, has risen in price.

The boat was going up the river,—that is, in a direction contrary to the flow of the river, against the current.

Go up and down, is to go here and there, to go from one person to another ; also, to go up and down a stair or steps, to go up and down the shaft of a mine :

Thou shalt not go up and down as a talebearer among thy people.

—*Eng. Bib.*

Jacob in his dream saw a ladder with its foot on the earth and its top in heaven, and the angels of God went up and down upon it.

Go up to, is to ascend to, approach quite near to, go close to :

Go up to the statue and read the inscription.

I went up to him boldly and asked him what he had to say against me.

Go upon, is to act or proceed according to :

Is this the principle you always go upon ?

In his whole argument, he went upon the assumption that his client was perfectly innocent.

Go with, is to accompany ; also, to agree with :

Can a singular verb go with a plural noun ?

If you go with fools you must expect to be treated as a fool.

We let the boat go with the tide, or with the current,—that is, as the tide or current bore it.

Go without, is to be or remain destitute of :

He has gone without his dinner, and yet he goes on with his work.

A poor man has to go without many things which a rich man regards as almost necessities of life.

Grapple with, is to enter into contest with, resolutely and courageously :

He grappled with the thief in the dark.

Grapple with your difficulties and trust in God.

Grasp at, is to catch at, to try to seize :

Did Cromwell ever think of grasping at the crown ?

As he fell, he grasped at a hanging chain and missed it.

Grieve at, for, over :

The maidens grieved at my concern.—*Cowper.*

I grieve for him : he has met a sad loss in the death of his only son.

You grieve over your loss. He grieved over his dead friend.

Grind down, is to oppress grievously :

The peasantry were ground down till no spirit was left in them.

Grow from, is to spring from ; also, to advance from :

Some plants grow from seed and some from cuttings.
The business of the firm grew from very small beginnings.

Grow in, is to increase or advance in respect of :

The Prince grew in popular esteem.
May he grow in wisdom as he grows in years.

Grow out of, is to spring from, as a plant from the soil, or as a branch from the trunk ; also, to advance beyond :

I saw a plant growing out of a crevice in the wall.
These wars have grown out of commercial considerations.
If a youth has unhappily contracted bad habits, he should strive to grow out of them.
The child has grown out of his clothes,—that is, he has grown so big that his clothes are now too small for him.
This young man has grown out of my recollection,—that is, he has grown and changed so much since I last saw him that my recollection of him would not enable me to recognise him now.

Grow to, is to gradually attain to, to become by increasing :

I cannot fancy what this agitation will grow to.
Many a boy educated here has grown to eminence.
If England goes on colonising, what will not her empire grow to ?

Grow together. One's skin or flesh if cut, is said to *grow together* when it adheres and unites by growth. The bark of a tree if cut is said to *grow together* when it reunites by growth.

Grow up, is to arise gradually ; also, to attain to manhood or womanhood, to arrive at maturity :

An intimacy grew up between the old lady and me.—*Lamb*.
This will be a nice girl when she grows up.

Grow upon, is used of habits, and means, to increase in power over, to acquire greater mastery over :

The habit of taking opium has been growing upon the schoolmaster.

Grumble at :

He grumbles at his lot instead of resolutely facing his difficulties.

Guard against, from :

Be careful to guard against mistakes in your composition.
The Lord guard you from all dangers.

Hand down, is to transmit in succession, as from father to son, or from one generation to another :

Why follow the traditions handed down to us by our fathers ?
These diamonds have been handed down in Lal Singh's family from the days of Akbar.

Hand in, is to give in, to tender. You hand in an application, a resignation ; you hand in a letter at an office,—that is, you give it in by hand and go away.

Hand into, is to help into by means of your hand :

To hand a lady into a carriage.

Hand on, is to pass a thing on to another by hand, to transmit, to pass on to posterity :

The letter was not for me and I handed it on to the next clerk.

Boys stand in a row at play : the first boy takes a ball and hands it on to the next, and he hands it on to the third, and so on till it comes to the last boy.

Hand out, is to bring out a thing from some place and put it forward with the hand :

The shopkeeper handed out his goods and the carrier took them away.

I handed him out five rupees,—that is, I drew from my pocket five rupees and gave them to him.

Hand over, is to deliver over to another, to give over by hand :

He has resigned and will hand over charge of his office to-day.

I bought a horse and handed over the price of it to the Afghan.

The French police handed over the swindler to the English officials.

Hand up, is to deliver up. The idea of higher authority is implied. The lawyer handed up the lease to the judge.

Hang about, is to loiter near a place :

Two suspicious looking fellows were seen hanging about the village last evening :

Hang back, is to be reluctant to go forward, to incline to retire.

Hang down, is said of the head when one keeps his head bent down a little with his face towards the ground :

The servant hung down his head with shame.

Hang on, is to continue clinging to something. A boy hangs on to a cart moving along,—that is, clings to it while it bears him up. To hang on to a person, is to resort to him often, in hope of receiving benefit. To hang on in this sense is contemptuous. A 'hanger-on' is one who clings as a parasite to a person, place, or society. To hang on or upon a speaker's words, is to pay the closest attention to his words.

Let him hang on by the ladder for a few minutes till relief comes.

Hang out a sign or banner, is to display or unfold it.

Hang over, is to overhang, to suspend over ; also, to be delayed or postponed, to be put off :

The discussion of this case can easily hang over till next meeting.

He held on by a branch and hung over the precipice without fear.

Hang together, is to be consistent :

These two assertions do not hang together.

Hang up, is to suspend from something high ; to defer the settlement of a thing :

Let him hang up his hat in the hall.

The judge adjourned the case, so that the matter is now hung up till next sessions.

Hang upon a speaker's words.

Hang a room or wall *with* drapery or pictures.

Happen on to :

Walking into the country, I happened on (= came unexpectedly on) a band of gipsies.

I hope nothing has happened to (= no misfortune has occurred to) my friend.

Have at one, is to go at him, to attack him with blows or arguments. This is colloquial.

Have away, is to remove :

Have this food away from me : I am ill.

Have on, is to put on ; to wear, as clothes :

He had on a purple turban. She had on a pretty silk *sari*.

I had no shoes on when I met the gentleman.

Had the officer on his spurs ? No, but he had on his belt and sword.

Have it out with a person, is to carry on a contest or argument till it ends. To *have a person out*, is to meet him in a duel.

Have a person up, is to cause him to be brought before a court of justice.

Hear of, out :

Everybody has heard of the scene that distinguished his [Beaconsfield's] maiden speech.—*Daily Telegraph*.

Hear the speaker out,—that is, hear him to the end of his speech.

Hedge in, is to enclose with a hedge ; also, to encompass, to embarrass :

The farmer hedged in a piece of ground and turned it into a garden.

He tried to hedge you in with his arguments.

Hedge up, is to impede, to block up the way :

Should superstitions be allowed to hedge up your path when you are convinced of what is your duty ?

Help forward, is to assist in promoting, to advance :

Help forward every good project you can.

Drink helps many a man forward to ruin.

The absconding of the cashier with half a lac of rupees helped forward the downfall of the bank.

Help on, is to assist to put on, to continue to assist :

I helped him on with his coat,—that is, I helped him to put it on.

Who would not help on female education in India ?

Will the Brahmans help on an agitation against caste feasts ?

Help out, is to extricate, to assist in freeing from ; also, to aid in completing a thing :

The tutor will help you out of your difficulties in Geometry.

If the sheep has fallen into a pit, should you not help it out ?

He did not seem able to finish the work himself, and so we helped him out with it.

Help one over, is to help him to surmount :

Help the boy over his first difficulties in Chemistry.

Help one to, is to assist him in obtaining ; to supply or furnish with. To *help oneself to*, is to take a portion to oneself, and therefore is sometimes used as a euphemism for, to steal :

Shall I help you to some sweets ?—that is, Shall I give you some sweets ? Please help your friend to a glass of milk.

A man came into the shop, and finding no one there, helped himself to a quantity of sugar,—that is, stole the sugar.

Help one up, is to raise him, to assist him in rising :

A woman was knocked down in the street and a sepoy helped her up. I helped him up with his burden,—that is, helped him to lift it.

Hem in, and sometimes *round*, is to surround, to restrain, to encompass with obstructions :

At Metz the French were so hemmed in by the Germans that there was no escaping. His enemies soon hemmed him round.

Hide from :

I will not hide the truth from you.

Shall I hide from Abraham that thing which I do ?—*Eng. Bib.*

Hint at, is to allude to, to indicate by a hint :

In his speech he dwelt on the importance of education and merely hinted at the need of giving teachers good preparatory training.

This book is on Astronomy, and yet it does not even hint at the possibility of discovering new comets or other heavenly bodies.

Hit against, is to clash against.

Hit off, is to describe with characteristic strokes :

Swift has hit off this part of their [the Scotch] character.—*Lamb.*

You exactly hit off the nature of this association when you call it a mutual praising society.

To hit it off, is to get along together agreeably. *It* is here impersonal.

"My father and I never could hit it off in my youth."

Hit out, is to strike out with one's fists.

Hit upon or *on*, is to come upon by chance, to light upon :

None of them hit upon the art.—*Addison.*

The author of this book has hit upon an important discovery.

Hold back, is to keep back, to conceal ; to restrain ; also, to remain behind :

If I had not held him back, he would have beaten you soundly.

When others are attempting to reform, why do you hold back ?

When a man is called on to give evidence, he should hold back nothing.

Hold by a thing, is, having caught hold of it, to cling to it ; to adhere to a thing :

He held me by the arm, by the hand, by the coat, &c.

To hold a horse by the bridle, a bullock by the tail, &c.

When the handle of a bucket breaks, there is nothing else to hold it by.

A man falls over a cliff but catches a shrub, which gives way ; so having nothing left to hold by, he falls to the ground.

Hold forth, is to exhibit, to put forward ; also, to harangue, to declaim :

She held forth her child to the holy man and asked him to bless it.

He held forth on politics for an hour at the meeting last night.

Hold in, is to restrain ; to restrain oneself :

If the horse had not been held in, he would have cleared the fence.

He was so tempted to laugh that he could scarcely hold in. (This is colloquial.)

Hold off, is to keep at a distance, to avoid connection with, to stay away, to be slow to do a thing :

If the rain holds off, we can go for a walk in the afternoon.

Cotton is falling in price, and buyers hold off,—that is, buyers are slow to buy.

A ship holds off from the shore,—that is, the ship is sailing along the shore, but gradually gets away further from the land.

Hold on, is to continue to proceed in, to continue holding or clinging to ; to proceed. The phrase usually expresses more or less of determination.

The good ship held on her course.

The trade held on many years.—*Swift*.

Trade is dull at present, but if this millowner can hold on for a few months longer, better times will come.

The poor fellow clung to the spar as long as his arms had strength ; and when he could hold on no longer, he uttered a cry and sank beneath the waves.

Hold out, is to offer, to extend ; to refuse to yield ; to continue ; to endure, to continue to suffer.

She was holding out her hand.—*Thackeray*.

The King held out to Esther the golden sceptre.—*Eng. Bib.*

Enemies . . . can't hold out against starvation.—*Thackeray*.

The garrison held out gallantly for forty days and then capitulated.

He said he could hold out to me no hope of a rise of salary.

Our daily consumption of water is so great, that the supply in the tank cannot hold out longer than a month.

Hold over, is to delay, to postpone ; to retain ; to keep before :

The judge said he would hold over your case till the next sitting of the court.

The magistrate means to hold over the letter for further consideration.

The threat of dismissal has been held over him for a month and yet he does not mend his conduct.

Hold to, is to abide by ; to cling to, to continue in :

Do you still hold to your intention of going to Australia ?

This man holds to his first statement, notwithstanding that several persons contradict him.

Idols are no gods : why then should any people hold to idolatry ?

Hold together, is to remain united or unbroken :

The chair is so rickety that it will not hold together.

This Insurance Company cannot long hold together.

Hold up, to keep up; to remain unbroken; to support; to present prominently; also, not to rain—said of the weather.

The horse holds up his head well.

The boys held up a large blue banner.

A gilt belt held up his sword.—*Kingsley*.

A critic often holds up a book to ridicule or contempt.

Rama is held up to, or held up before, the whole school as an example of neatness and diligence.

If this day holds up, I shall be glad.

To *hold up* a train or coach, is for robbers to stop it for plunder or outrage.

Hold with, is to side with, to agree with:

I hold with you that it is better to be forgiving than censorious.

Surely you hold with medical opinion that cleanliness is conducive to good health.

Hope for:

We hope for better times.

Readers must hope for no such romance.—*Thackeray*.

Hunt down, is to follow or chase till caught; to overbear by persecution:

The soldiers will not leave off pursuit till they have hunted down the rebel leader; These hounds will soon hunt down the stag.

Many a good man has been hunted down by rivals till for sake of peace he has left them in full possession of the field.

Hunt for, is to search for. Sometimes, it is *hunt about for*, or *hunt after*, instead of *hunt for*, the meaning being the same. These phrases, however, are colloquial.

What were you hunting for in the newspaper?

Did he find the man he was hunting for in the fair?

You might as well hunt for a needle in a bag of hay, as search for a lost child in the wood.

Hunt out } is to search diligently for and find. The phrases
Hunt up } imply tediousness or difficulty in the search.

Hunt up is the expression more frequently used.

We see children perpetually running from place to place to hunt out something new.—*Burke*.

Hunt up all the information you can about the explosion, and let us send an account of it to the newspapers.

There is a gentleman in the library hunting out, or hunting up, materials for a lecture on Indian astrology.

Hush up, is to suppress, to keep concealed, to maintain silence concerning. This phrase verb is often used when people strive to keep a bad thing secret by silencing the persons who could give information concerning it.

The tale is hushed up now.—*Hood*.

It was whispered that a man had been murdered, but a few rupees hushed the matter up.

Hence the expressive term *hush-money*: see page 76.

Impart to : as, He will impart no information to any one.

Impend over :

Great dangers impended over the kingdom of Servia.

Impose on or upon :

Why should you let this fellow impose upon you ?

I impose on you the task of looking after this child.

Impress a thing on a person ; impress a person with a thing :

Impress early on him the love of truth.

I wish you would impress him with the importance of prompt action.

Impute a thing to :

In public speaking never impute motives to any one.

A student imputes his failures to his misfortune rather than to the want of diligent preparation.

Indulge in : indulge oneself with :

He indulges in smoking to a wonderful extent.

I am sorry to say he indulges himself with wine.

Most men are more willing to indulge in easy vices than to practise laborious virtues.— *Johnson*.

Infer from :

What do you infer from this man's hesitating manner ?

Inflict punishment on an offender.

Inform against, of :

Telegrams from England inform us of a rise in the price of silver.

A man came to the magistrate and informed against Narayan,— that is, laid an accusation against him.

Inquire of the person asked ; about, after, or concerning the object of inquiry ; into a subject, a matter, a cause ; for a thing sought :

I went to inquire after his health.

He is gone to inquire for a letter at the Post Office.

The magistrate will inquire into the causes of this riot.

Inquire of the first man you meet which way you should take.

Insist on : as, He insists on being paid the full sum.

Intercede with a person for or on behalf of :

He will intercede with the Governor on your behalf.

Jesus Christ, the one Mediator, intercedes with God for men.

Interfere between, in, with :

England did not interfere between France and Germany.

I will let no man interfere with me in my private affairs.

Intermeddle with :

Why should you intermeddle with other people's disputes ?

Intervene between :

I will not intervene between them in their quarrel.

A long period intervened between these two events.

The Red Sea intervenes between Arabia and Africa.

Intrigue with :

The police intrigued with the rebels.

Introduce to, into :

Let me introduce my brother to you.

He introduced me into the room and then left me.

Intrude into a place, *into* a matter that does not concern you ;
upon or *on* a person, *on* or *upon* one's time.**Intrust** a person *with* a thing ; intrust a thing *to* a person :

I intrusted a hundred rupees to him to carry to the bank.

I intrusted him with a hundred rupees to carry to the bank.

Invest a thing *in* ; invest a person or a thing *with* :

He is ready to invest his money in these new shares.

The Governor-General invested him with the honour of knighthood.

The speech of the pleader invested the inquiry with a new interest.

Invite to : as, I wish to invite some friends to a concert.**Involve in, with :**

Extravagance often involves men in ruin.

Take care lest, in dealing out punishment, you involve the innocent with the guilty.

Issue from :

Profits issuing (= accruing) from land.

Water issued from the rock in a tiny stream.

The troops issued from the fort and attacked the besiegers.

Jeer at : as, Never jeer at a man because he is unfortunate.**Jest at** : as, Do not jest at sacred things.**Jog off**, is to go away at a slow pace :

She gave the beggar a pice and he jogged off.

Jog on or **jog along**, is to continue going at a slow pace :

The old man and his ass jogged along to the fair.

He might still jog on and keep his trot.—*Milton*.

Join in :

All joined in and we gave the Governor a cordial welcome.

For a time he kept aloof from our club, but now he has joined in,
: and helps us much.

Join in with, is to unite with, to take part in :

He refuses to join in with us and prefers to act independently.

Join with me in the expenses of the trip.**Join to** : as, He has joined a pleasing manner to a virtuous life.**Judge by** :

Judging by his testimonials, I think he will suit the post.

Judge of :

She is wise if I can judge of her.—*Shakespeare*.

I cannot judge of these things till I examine them carefully.

Jump at, is to accept or close with eagerly :

He is ready to jump at any proposal that may be made to him.

Jump to a conclusion, is to rush to it hastily and without due consideration. The phrase is commonly used when a conclusion hastily reached turns out to be a wrong one.

When the census was first taken in India, many people jumped to the conclusion that it was for the purposes of taxation.

Jump with, is colloquial for, to agree with :

His ideas jump with mine. (Not to be imitated.)

Keep at, is to continue doing :

If he will only keep at his work, he will soon finish it.

Keep back, is to reserve or conceal ; to restrain ; to impede :

I will keep nothing back from you.—*Eng. Bib.*

I would have been here sooner, but the rain kept me back.

Keep back Thy servant also from presumptuous sins.—*Eng. Bib.*

Keep down, is to hold in subjection, to prevent from rising :

It will take a strong force to keep down the mountain tribes.

This man is active and should rise in the world, but his large family keeps him down.

Keep from, is to abstain or refrain from :

He could not keep from the use of tobacco.

If he would only keep from bad company, he might yet do well.

Keep in, is to curb ; also, to continue burning,—said of a lamp or fire :

It is hard to keep this horse in.

The wind is so strong, the lamp will not keep in.

Keep in with, is to continue to agree with, not to quarrel with :

He will keep in with the paymaster if he possibly can.

Keep off, is to ward off, to remain at a distance :

These curtains are meant to keep off mosquitoes.

To keep the ship off shore was impossible.—*Kingsley.*

'Keep off! keep off! the train is moving.'—This would be shouted to people standing on a railway platform, that they might keep back from the train.

Keep on doing a thing, is to continue doing it.

Keep out, is to cause to remain outside, to hinder from entering or taking possession :

These warm clothes should keep out the cold.

They have shut the door and mean to keep us out.

I have bought a farm, but the seller keeps me out of it.

Keep to, is to adhere to, not to deviate from :

Always keep to your word, to your promise.

In his speech he kept strictly to his subject.

Whatever the rule is, you may be sure he will keep to it.

I kept to the tent.—*Defoe*,—that is, I remained in the tent.

They keep to the custom of having their marriages only in May.

Keep together, is not to part asunder :

They agreed to keep together during the evening.—*Thackeray*.

Keep under, is to hold in subjection ; to control or restrain :

Every one should keep his appetites and passions under.

It is the duty of the government to keep these plundering tribes under.

Keep up, is 1. to maintain, to prevent from falling ; 2. to continue, not to cease ; 3. to remain unsubdued ; 4. not to be confined to bed :

These props will keep up the house.

He kept up acquaintance with her.—*Thackeray*.

My father still keeps up ; he is loth to take to bed.

I do not know how he keeps up under his misfortunes.

To keep up appearances, is to continue to maintain things in the same state as before, so far as outward appearance is concerned.

(This would commonly be said of one who had met misfortunes or losses and wished to refrain from showing this openly.)

Keep up with, is not to fall behind, to maintain a position as far forward as, to keep pace with :

Can America keep up with England in the building of ships ?

Kick against, at :

Some men seem happy only when kicking against authority.

It is better to fall in with these arrangements than to kick at them.

Knock about, is to travel here and there without any definite aim or fixed business.

Knock against :

The casks rolling about on deck knocked against one another.

Knock at : as, I knocked at your door for a quarter of an hour.

Knock down, is 1. to fell, to overturn ; 2. to assign to a bidder in an auction by a stroke of the auctioneer's hammer :

He struck his opponent a heavy blow and knocked him down.

The auctioneer knocked down the field glass to me at five rupees.

Knock off, is to cease from, to desist from (colloquial) :

My health compels me to knock off work.

Knock on the head (colloquial), is to frustrate :

Your action has knocked his plans on the head.

Knock out, is to beat out or force out by a blow :

He struck down the man and knocked his brains out.

Knock under, is to yield, to acknowledge oneself beaten (coll.) :

He will persecute you till you are compelled to knock under.

Knock up, is 1. to arouse by knocking ; 2. to be fatigued ; to be wearied out with labour :

Knock me up at five in the morning, please.

The horses were beginning to knock up under the fatigue of such severe service.—*De Quincey*.

Know of :

Do you know of any man who has horses to sell hereabouts?—*Kingsley*.

Knuckle under, is colloquial for, to submit, to own oneself beaten, to cave in.

Labour under :

The disorder under which he laboured.—*Scott*.

His creditors are dunning him and therefore he is labouring under difficulties. [Bib.]

Lament for : as, Jeremiah lamented for [dead] Josiah.—*Eng*.

Land at, in :

In going to England, he landed at Malta and saw the sights.

Extravagance will soon land a man in debt.

Laugh at : laugh to scorn (*scorn* being in this phrase a noun) :

I soon learned to laugh at witch stories.—*Lamb*.

She laughed to scorn the notion of a nunnery.—*Kingsley*.

If they laughed at him, they would laugh at her for choosing him. —*Kingsley*.

To *laugh in one's sleeve* at a person, is to laugh at him on the sly, to be secretly amused at him, to laugh inwardly at him in his presence but without his knowledge.

Lay about one, is to deal blows on all sides.

Lay aside, is to put away, not to retain ; also, to discontinue :

He laid aside all reserve and spoke boldly

We have laid aside the use of many good old English words.

Lay away,
Lay by,
Lay past, } is to store up for future use, to put articles away
for preservation :

I believe he is laying by money.

Lay past something for your family when you can.

Lay a thing before one, is to present it for his consideration :

It is our intention to lay these papers before the Governor.

Lay by the heels, is to confine in prison.

Lay down, is to resign, to renounce, to relinquish, to surrender ; also, to propound, to set forth :

To lay down a burden you carry ; lay down a commission or office ; lay down one's arms ; lay down one's life on behalf of one's country ; lay down a proposition ; lay down the law.

Lay in, is to store up, to provide beforehand :

The governor of the fortress has laid in a good store of provisions.

Lay on, is to apply blows with force ; also, to supply gas or water by means of pipes :

Taking up a rod, he caught the boy and laid on vigorously.

To *lay it on*, is colloquial for, to do anything to excess, particularly praise, so that it seems flattery.

To *lay one's hand on a thing*, is to find it when wanted.

To *lay hands on*, is to seize, to take hold of with violence.

Lay out, is to expend ; to exert ; also, to dispose in order,—said of a garden, or of preparing a corpse for burial :

He laid out two rupees in the bazaar.

It is foolish to lay out all your strength on this.

The gardens and grounds were laid out by their son Charles.—*Life of Chesney*.

They carefully laid out the corpse,—that is, they dressed the corpse in grave clothes and placed it in a lying position.

Lay oneself out for, is to prepare oneself for, to try to secure :

The police officer made careful inquiry and laid himself out for receiving any information of the robbers.

Lay (= impute) *to one's charge* ; *lay* (= take) *to heart*.

Lay under obligation, under contribution, under restraint.

Lay up, is to store up for future use :

The miser lays up wealth ; but who will spend it ?

Lay up for yourselves treasure in heaven.—*Eng. Bib.*

To lay up a ship, is to place her in a dock, as for repairs.

Lead aside from :

Let nothing lead you aside from the path of duty.

Lead away :

He caught the bridle and led the horse away.

Let no strolling orator lead you away from loyalty.

Lead into, is to introduce to, to bring into :

He is sure to lead you into error.

He led the regiment into the fight.

Lead off, is to lead away ; also, to go first, to begin :

He led off his bride in triumph.

Who is to lead off in the debate ?

The Earl and Countess led off the dance.

Lead on, is to continue leading :

He led on his forces in gallant style.

He will lead on the Opposition in the House of Commons.

Lead on to, is to continue leading as far as :

He will lead on to death or victory.

Gambling often leads on to other vices.

Lead out :

He led out the lady to the dance.

The groom is leading out the horse,—that is, forth from the stable.

Lead to :

There is a shaded walk at the foot of the garden which leads to a bridge over the stream.

Lead up to, is to lead as far as ; to bring about by degrees.

He led me up to the very steps of the throne.

His arguments lead up to a startling conclusion.

Thine arm unseen . . . led me up to man.—*Addison*,—that is, God's hand led me up to manhood.

Leak out, is to escape by leakage ; also, to ooze out, to become known in a clandestine way :

The water is leaking out of this cask.

It has leaked out that there is a secret treaty between Russia and Persia.

The whole plan of the campaign has leaked out and now the enemy has got to know it.

Lean against, on or upon, to :

The old man was leaning on his staff.

There is a beam leaning against the wall.

I like always to lean to the side of mercy.

Leave things about, is to let things remain out of their proper place ; to be untidy.

Leave alone has two meanings :

Leave me alone !—that is, don't interfere with or tease me.

Are you going to leave me alone ?—that is, going to desert me.

Leave off, is, when used transitively, to desist from, to put aside ; intransitively, to cease :

Going to leave off fishing.—*Defoe*.

Leave off a garment ; leave off strife ; leave off work.

Leave off now and return to work in the morning.

He would leave off brandy and water.—*Thackeray*.

I was forced to leave it [my journal] off.—*Defoe*,—that is, to cease writing my journal.

Leave out, is to omit :

In copying this paper, be careful not to leave out any words.

To leave to oneself, is to leave alone, leave unaided or uncared for :

A child left to himself bringeth his mother to shame.—*Eng. Bib.*

The next day he bade his men sit still and look on and leave him to himself.—*Kingsley*.

Lecture on :

The professor will lecture to-day on the Solar System.

Let alone, is to allow to remain without interference :

Let this useless scheme alone.

Refrain from these men and let them alone.—*Eng. Bib.*

Let down, is to lower, to permit to sink or fall :

She let down the bucket into the well.

Let down your nets for a draught [of fish].—*Eng. Bib.*

Let in, is to admit, to allow to enter ; also, to insert, as a joiner would insert a piece of wood into a space formed for it.

The child stood at the door knocking and crying ' Let me in.'

This boat lets in water. (This is the opposite of *leak*.)

Let into, is to suffer to enter, to admit :

They would not let him into the meeting.

He will not let you into the secret of making fine porcelain,—that is, he will not make the secret known to you.

Let off, is to suffer to go free, to release :

To let off a gun, is to discharge it ; to let off an arrow, a squib ; to let off anything kept in confinement, as a bird from a cage.

I ought to fine you for this breach of rules, but I will let you off this time,—that is, I will let you escape without punishment this time.

You promised to help me to-day, but as your father wants you at home, I will let you off,—that is, release you from your promise.

To let off steam, is to suffer steam to escape.

Let out, is to suffer to escape ; to lease or hire ; to extend or enlarge, to loosen :

He lets out his carriage on hire.

He has opened the gate and let out the sheep.

To let out rope or cable on board a ship ; to let out the folds of a garment.

To let the fire out, is to allow the fire to die out.

Lick up. *Up* here is intensive, and indicates completeness :

The dogs greedily licked up the creature's blood.

Lie by, is to be deposited with, to lie aside unused ; also, to intermit work, to rest :

He had a manuscript lying by him.

They will lie by during the heat of the day.

This old ship may be allowed to lie by till the wintry storms are over.

There was a bow which Ulysses left when he went for Troy. It had lain by since that time, out of use and unstrung, for no man had strength to draw that bow save Ulysses.—*Lamb*.

Lie down, is to go to rest, to lay the body down :

Let me lie down ; I am very weary.

He lay down on the couch and was soon fast asleep.

Lie in one, in one's power, is to be in the power of ; to depend on :

As much as lieth in you, live peaceably with all men.—*Eng. Bib.*

He will do what lies in his power to secure the appointment for you. Success lies in diligence and vigilance.

Lie in one's way, is to be in one's path ; to be in one's business ; also, to be an impediment :

Taking photographs does not lie in my way,—that is, is not work that I can do.

Lie on, is to be a matter of duty or obligation to ; to remain :

It lies on the Secretary to answer this letter.

Goods lie on a shopkeeper's hands,—that is, remain with him unsold.

Lie over, is to be deferred to a future time :

A bill or account lies over,—that is, it remains unpaid.

Lie to. A ship is said to *lie to* when those navigating her bring her to a stop in her course.

Lie under, is to remain under, to suffer, to be subject to :

Why should I lie under an imputation of falsehood when there are no grounds for it ?

Lift up, is to raise, to exalt, to swell. This phrase verb is joined to many nouns in Scripture, as the heart, the soul, the face, the hand, the eyes, the head, the voice, the heel.

Lifted up with pride.—*Eng. Bib.*

Nation shall not lift up sword against nation.—*Eng. Bib.*

The cripple fell down and there was no one near to lift him up.

Light on or upon, is to alight upon, to chance to find :

The bee lights on this flower and on that.

And here we lit on Aunt Elizabeth.—*Tennyson.*

Light up, is to illuminate ; also, to become cheerful :

It will take six lamps to light up this room.

His face lighted up when he saw me.—*Lamb.*

Listen to :

She would sit for hours listening to the songs of the birds.

Live at a place : as, I always thought this man lived at Surat.

Live by hard honest labour.

Live down, to maintain such a course of conduct as to subdue or eradicate : as, to live down opposition to oneself, to live down an evil rumour about oneself :

Her whole life has been such as to belie every idle report, so that she has lived down all suspicion of her character.

Live for, is to devote one's life to, to live in the hope of securing :

Many a man has lived and died for his country.

This man lives for nothing else but to gather money.

" I live for those who love me, for those who know me true."

Live in a country, a condition :

How long did you live in England ?

These people live in squalor and misery.

Live on or upon :

What do monkeys live on ? Horses live upon grass and grain.

Live up to one's income, is to spend all that one gets in.

Live with a friend, or a relative.

Live within one's income, is to spend less than one's income, not to spend beyond one's income.

Long after or for, is to greatly desire :

I long for an opportunity of seeing you.

Look about, is to look on all sides. To *look about one*, is to be on the watch.

Look after, is 1. to take care of ; 2, to look towards one who is moving away :

He left me on shore to look after his garden.—*Dejoe.*

Look at, is to direct the eye towards. *Look at* implies perhaps less of deliberation than *look on*.

He stood looking at the picture for a long time.

The young thieves . . . looked uneasily at each other.—*Dickens*.

Look away, is to turn one's gaze in another direction.

Look back, is to cast a retrospective glance.

Look down on or upon, is to treat with indifference or contempt :

He who surpasses or subdues mankind,

Must look down on the hate of those below.—*Byron*.

He is so proud of his promotion that he looks down upon all his former friends.

Look for, is to search for ; to wait for patiently, to expect :

We shall look for you to-morrow.

I looked for better conduct at his hands.

He has lost his keys : let the Sepoy look for them.

I look for important news by the next mail from England.

Look forward, is to look before one.

Look forward to, is to expect with pleasure :

I am looking forward to your visit.

Look in :

I knocked at the door but there was no answer ; I then looked in at the window but could see no one.

The carpenters are at work in the house down the street ; I wish you would look in as you pass and see how they are getting on,—
'Look in' here and in such expressions means 'go in' and does not mean, to look in from the outside.

To *look in*, sometimes means to pay a short friendly visit.

Look into, is to examine or inspect closely ; to have a direction towards :

After what you have said, I shall certainly look into his conduct.

An auditor should look into all the accounts and all the securities.

When we look into the works of nature, how marvellous are the evidences of skill and design.

A window looking into some pleasant little gardens.—*Dickens*.

Look on or upon, is to direct the eye towards ; to be a spectator ; also, to regard or consider. *Look on* implies more of deliberation than *look at*.

I'll be a candle-holder and look on.—*Shakespeare*.

I looked on Virgil as a succinct, majestic writer.—*Dryden*

Be he who he might, she would like to look on him again.—*Kingsley*.

I now look upon all these stories as mere idle tales.—*Lamb*.

It [our carriage] was looked upon with some envy by our poorer neighbours.—*Lamb*.

A 'looker-on' or 'onlooker' is a mere spectator.

Look out, is 1. to look outwards ; 2. to be on the watch ; 3. to choose, to select ; 4. to search out :

He came home and looked out his history in the peerage.—*Thackeray*.

She looked out stealthily through the blind of the window.—*Kingsley*.
 Look ye out among you seven men of honest report . . . whom
 we may appoint over this business.—*Eng. Bib.*

When a wave is going to dash over the side of a ship, the captain
 seeing it coming, warns all on board by shouting 'Look out!'

Look out for, is to be on the watch for, to expect :

The eagle is looking out for prey.

You may look out for squalls in the Mediterranean.

Look out of a window, out of a cave, &c.

Look over, is to examine, as, to look over one's accounts.

Look through, is to see to the other side ; also, to examine,
 to peruse, to understand perfectly :

Look through this book and tell me what you think of it.

Looking through a hole in the door, I saw a man on the ground asleep.

Look to, is 1. to look towards ; 2. to watch, to take care of ; 3.
 to resort to in the hope of obtaining something :

Look well to thy herds.—*Eng. Bib.*

The creditor may look to the surety for payment.

In all your perplexities, look to the Lord.

Look up, is 1. to direct the look upwards ; 2. to search for and
 find ; 3. to have an upward tendency—said of prices or of
 things commonly sold ; 4. (colloquial) to pay a visit to :

Hearing a shout, he looked up and saw a boy standing on the cliff.

Look up this word in your dictionary.

Consols are looking up : the price of cotton is looking up.

Look me up (colloquial) when you come to Bombay.

Look up to a person, is to respect him, to regard him with
 esteem. *Look up to*, is the opposite of, *look down upon*.

Lord it over, is to domineer. *It* is here impersonal.

Why should you let this man lord it over you ?

Make after, is to run after :

The constable made after the thief.

Make against, is to oppose, to disprove :

These statements make against your argument.

Make at, is to act as if going to attack.

Make away with, is to put away, to remove in an underhand
 manner ; also, to kill, to destroy :

He has made away with five thousand rupees.

For long the *Kolis* made away with their female children.

The two young princes were made away with during the night.

Make for, is to move towards ; also, to tend towards, to tend
 to the advantage of :

The thief made for the gate of the city.

Follow after the things which make for peace — *Eng. Bib.*

Make of, is to understand, to regard, to esteem :

He is unable to make anything of this telegram.

Makes she no more of me than a slave.—*Dryden*.

I know not what to make of this news,—that is, I am puzzled to know how to regard it.

To *be made of*, is to be composed of, as a chariot made of iron ; this paper is made *of* or *from* rice straw.

Make off with, is to run away with, to carry off surreptitiously :

He has made off with my books.

Make out, is 1. to discover, to decipher, to find out ; 2. to prove, to establish by evidence or argument ; 3. to write out :

He cannot make out the meaning of this passage.

I think the pleader made out his case very clearly.

Instructed to make out an account of all the sums paid.—*Thackeray*.

I was too ignorant to make out many words [in the book].—*Lamb*.

Make over, is to transfer to another person :

He has made over all his real property to his eldest son : his personal property he makes over to his other children equally.

Make towards, is to go in the direction of :

The swimmer made towards the right bank of the river.

Make up, is 1. to put into form ; 2. to reconcile or compose ; 3. to supply what is deficient ; 4. to compensate or make good ; 5. to adjust or settle ; 6. to *make up one's mind*, is to determine or come to a fixed resolution as the result of deliberation ; 7. to dress so as to suit some character in a play, as an actor would :

These men have happily made up their quarrel.

It will not be easy to make up all their accounts.

He made up a package of books and sent it off by the train.

Why should you expect Government to make up your loss ?

She had made up her mind to dismiss them [servants].—*Thackeray*.

We have collected some money, but a few rupees are still wanting to make up the requisite sum.

Making up one's mind to meet courageously what comes, is the secret of taking heart.

To *make up a prescription*, is to compound the medicine, the ingredients of which are written in the prescription.

Make up for, is to compensate for :

This foolish book of witch stories had no pictures in it ; but I made up for them out of my own fancy.—*Lamb*.

Make up to, is to approach :

He made up to us boldly and asked who we were.

Make it up with, is to settle one's differences with, to become friendly to :

Hating strife, I made it up with him, and now we are friends again.

Meddle *with*, and sometimes *in* :

One of such temperament, if he meddles with politics, &c.—*Andrews*.

Mediate *between* :

England has tried to mediate between France and China.

Meet *with*, is to light upon, to encounter :

He has lately met with serious losses in trade.

She had met with no small kindness.—*Thackeray*.

One knows not what . . . he may meet with in the forests and in the fens.—*Kingsley*.

Melt *away*, is to dissolve and vanish :

The snow and ice have all melted away.

All her anger was melted away.—*Kingsley*.

Mourn *for* : as, The Queen mourned for her son.

Murmur *at*, *against* :

Is it wise to murmur at adversity ?

Muse *on* or *upon*, is to think on closely, to study in silence :

He mused upon some dangerous plot.—*Sidney*.

I muse on the work of Thy hands.—*Eng. Bib.*

Object *against* or *to*, is to oppose in words or argument :

He does not object to this proposal.

I object to party politics being dragged into this discussion.

Occur *to*, is to come into one's mind :

It never occurred to me that he was only acting a part.

Offend *against* :

There was nothing in his speech to offend against good taste.

Originate *in* a place, or *in* a thing as a cause :

The fire originated in the coach house.

The riot originated in a petty squabble.

Originate *with* a person :

With whom did this scheme originate ?—that is, who began it ?

The idea of lowering the tax on salt originated with the Governor.

Pack *away* an article, is to pack it up and put it away in a safe place for preservation.

Pack *off*, is to send off quickly and unceremoniously :

He packed the beggar off.

Pack *up* goods ; pack up a parcel.

Palm *off*, is to impose on fraudulently :

He tried to palm off a horse on me ; but luckily just when I was going to close the bargain, I found that the horse was blind.

Part *from*, *with*, is to be separated from, to relinquish :

May be she knows I mean to part with her.—*Kingsley*.

He did not part with the hat which he had stolen.—*Daily Telegraph*.

She read the letters over . . . but she could not part from them.

—*Thackeray*.

Pass away, is to disappear, to vanish ; also, to die :

His difficulties have passed away.

My father passed away last night at twelve o'clock.

Pass away is considered a tender and gentle expression to use of one dying.

Pass by, is to go or pass alongside of ; also, to disregard, to omit, to overlook :

I inadvertently passed this essay by.

" I passed by his garden and saw the wild briar."

Insending out invitations, do not pass by the Principal of the College.

Pass for, is to have the reputation of, to be regarded as :

He passes for a learned man in our little community.

Could a Parsee possibly pass for a Hindu in any society ?

The Government currency notes pass for coin.

Pass from, is to leave, to get away from :

Let us now pass from this : we have discussed it long enough.

Pass into, is 1. to go into ; 2. to change by gradual transition to, to blend together, as two colours, in such a way that you cannot say precisely where one ends and the other begins : .

When does a boy pass into a man ? He passed into his house.

In the rainbow, the colours pass into one another.

Pass off, is to vanish ; also, to impose on by fraud :

The rain has passed off.

He was caught trying to pass off counterfeit coin.

The entertainment passed off well,—that is, was brought to a close well.

Pass on, is to proceed. *Pass* sentence of death *on* a murderer.

Let us now pass on to another branch of our subject.

Pass over, is to come and depart ; to pass by, omit ; overlook :

I passed over many candidates and chose this one.

A frown passed over his countenance as he read the letter.

Pass the eyes over, is to glance over.

Pass through, is to go through to the other side ; pass through an experience :

The water passes through this pipe.

He passed through the crowd without molestation.

He has passed through college without learning much.

Pass under, is to go beneath :

The Romans made their captives in war pass under the yoke.

Pay away, money, is to disburse it.

Pay down, is to pay ready money when an article is bought.

Pay for, is to give an equivalent for ; to make amends for :

I pay for all I buy.

He has paid dear for his whistle.

Men often pay for their mistakes with loss of wealth.

Pay off, is to recompense and discharge. *To pay one off for* or *out for*, is to punish by way of taking revenge (colloquial).

He paid off the ship's crew.

'Why are you so anxious to pay him off for this supposed slight?'

'I'll pay him out for it yet!'

Pay out. To pay out cable, is to slacken it and allow it to run out of the ship till as much has run out as is necessary.

Perish by the sword: perish by one's own hand.

Perish for one's country; one's home, &c.

Perish with hunger, with cold.

Pick off, is to take away with a sudden movement, as to pick off the enemy by sharp-shooting.

Pick out, is to select, to choose, to separate:

I have picked out the bad mangoes from the basket.

He has tried to pick out all the nice passages from this poem.

In painting, *pick out* means, to relieve with lines of a different colour.

Pick up, is to take up—often said of a small thing:

You pick up a pin; a bird picks up a worm.

He picks up a livelihood,—that is, obtains it by taking advantage of chance opportunities.

A person who has been ill is said to *pick up* (colloquial) when he is getting back his strength.

Piece out, is to supply what is wanting by adding a piece:

He pieced out the cloth and made a coat of it.

Pin a man down to a statement, is to compel him to abide by it when he is seeking to modify it.

Pine away, is to languish, to droop; also, to wear away through pain of body or distress of mind.

Pine for, to grieve for, to languish through desire for:

She pined for your return.—*Dryden*.

Pitch upon, is to choose:

I have pitched upon a site for my house.

Play off, is to display, to put in exercise:

You need not attempt to play off any of your tricks here.

Play on or *upon*:

Play on a musical instrument, as a harp, a violin.

The fire engines played on the flames,—that is, discharged water on.

The setting sun plays on their shining arms and burnished helmets.

—*Addison*.

To play on words, is to use them in a humorous way.

To play upon one's fears, is to impose on one by taking advantage of his fears.

Play with, is to engage in fun with ; also, to trifle with :

Let me go and play with the children.

It is dangerous to play with fire.

Plead with a person *for* a thing :

She pleaded with the king for her husband's life.

Plot against :

What should be done to men who plot against the prince ?

Those ruffians are plotting against the liberties of the nation.

Plough in, out, up :

To plough in seed, is to cover it by ploughing.

To plough out or up a crop, is to turn it out of the ground with the plough.

Pluck away, is to pull away, to separate by a twitch.

Pluck down, is to pull down, to demolish ; to bring to a lower state. The idea of suddenness is conveyed by the expression.

Pluck off, is to tear off, to pull off with a jerk :

To pluck off a rose from the tree.

Pluck out, is to draw out suddenly ; to tear out :

To pluck out the eyes ; to pluck out the hand from the bosom.

Pluck up, is to tear up by the roots ; also, to gather up :

To pluck up shrubs ; to pluck up spirits or courage.

Plunge in, into :

The horse plunged into the river and swam across.

Ply between : as, A boat plies between two wharves.

Ply a person *with* flattery, or with questions, is to press praise or questions on him, generally with an ulterior object.

Point out, at, to :

His speech pointed to a few common abuses.

Now must the world point at poor Catherine.—*Shakespeare*.

It is easy to blame Swift—easy to point out his errors.—*Andrews*.

Point out this town on the map. He pointed his rifle at the hyena.

Ponder on or over :

He sat pondering over (or on) the advice he had received.

Pounce on or upon :

He is ready to pounce upon you if you make a single mistake.

Pray for a person or a thing ; *pray to* God :

Neither pray I for these alone.—*Eng. Bib.*

Pray daily to the true God and to Him alone.

Prefer to :

I prefer dates to raisins.

He prefers honest poverty to a high position obtained by questionable means.

Prefix to :

If you prefix *en* to *trap*, you form the verb *entrap*.

Prejudice one against :

His rudeness of manner prejudiced me against him.

Prepare for :

The sailors began to prepare for a rough night.

He is diligently preparing for the examination.

Preserve from :

The Lord preserve thee from all evil.

I wish you could preserve this fruit from spoiling.

Preside at, over : preside at a banquet ; preside over a meeting.**Prevail against, on, over, with :**

None of these considerations prevailed over his prejudices.

If you cannot influence him, I cannot hope to prevail with him.

Prevail upon some judicious friend to be your constant hearer.—*Swift*.

This kingdom could never prevail against the united power of England.—*Swift*.

Prey upon :

What does the kite prey upon ?

His rage of love . . . preys upon his life.—*Addison*.

Proceed against, from, on :

Light and heat proceed from the sun.

In any inquiry, be careful to proceed on right principles.

I am constrained to proceed against him in a court of justice for the recovery of this debt.

Protect from : as, A large turban protects his head from the sun.**Provide against, for, with :**

A wise man provides against emergencies while he can.

The garrison being well provided with food can stand a long siege.

A father should provide for the education and careful upbringing of his children.

Let us see if my wits cannot provide me with an honourable maintenance.—*Thackeray*.

Pry into, is to inspect closely. This phrase verb usually implies slight reproach.

He must needs pry into a secret which certainly does not concern him.—*Kingsley*.

Pull down, is to demolish, to destroy, to humble :

He has begun to pull down the house.

It is easier to pull down than to build up.

One is not sorry to see the proud pulled down.

Pull off, is to separate by pulling ; to doff :

He pulled off his coat and began to work.

Pull on boots, gloves, &c., is to draw them on.**Pull out :** as, Pull the sheep out of the pit.

Pull one through (colloquial),—said of both doctor and patient :

The doctor will pull him through,—that is, will make him recover.

This poor fellow will, I hope, pull through,—that is, will recover.

Pull together, is to agree, to work together in harmony :

If the brothers would only pull together they would succeed.

Pull up, is to pluck up ; also, to draw the reins, to halt

Why did you pull up these young plants ?

He pulled up his carriage at my door.

He pulled up his horse and dismounted.

Punish a person *for* a fault or a crime :

How should a servant be punished for pilfering ?

Push down, is to overthrow by pushing :

The bullock pushed the boy down.

Push off, is to move away :

He pushed off from the shore.—*Lamb*.

Push on, is to urge or hasten forward :

The rider pushed on at a rapid pace.—*Scott*.

Put about :

They put the ship's head about,—that is, they turned or changed the course of the ship.

To put one about, is to cause him inconvenience.

Put away, is to renounce or discard ; also, to put things in their proper place :

To put away a wife,—that is, to divorce her.

These are bad practices which he should put away.

Put the books away,—that is, put them where they should remain when not in use.

Put back, is 1. to hinder or delay ; 2. to restore to the original place ; 3. to move backward, as the hands of a clock, so as to make the clock show an earlier hour :

Put back this book in the place where you got it.

My watch was ten minutes too fast and I put it back.

In England, cloudy weather often puts back the ripening of the grain.

Put by, is to lay aside ; also, to lay up in store :

He took off his hat and put by his sword.

When your salary is good, put by something against contingencies.

Put down, is to deposit, to suppress or extinguish ; also, to snub, or slight designedly :

To put down a burden ; put down an insurrection ; put down an impudent person.

All civilised nations have agreed to put down the slave trade.—*W. E. Forster*.

To *put down one's foot* (colloquial), is to show determination in face of opposition.

Put forth, is 1. to extend, as to put forth the hand ; 2. to thrust out, as the trees put forth their leaves ; 3. to propound, as to put forth a riddle ; 4. to exert, as to put forth one's strength.

The pride with which we put forth our most rash and hasty conclusions.—*Dickens*.

The doctrines which are put forth in this book appear to us . . . to be false.—*Macaulay*.

Put forward, is to cause to advance ; to move forward, as the hands of a clock, so as to make the clock show a later hour :

He will put forward his son as a candidate at the next election.

My watch was slow and I have put it forward to the correct time.

Put in, is to insert, to introduce among others ; to conduct into a harbour :

He talked so fast that I could not put in a word.

Be careful to put in (= present) your claim soon.

We found a good harbour and put the ship in.

Put in at. Sailors are said to put in at a port when they call at it on their voyage :

The tenth day they put in at a shore where a race of men dwell that are sustained by the fruit of the lotus-tree.—*Lamb*.

Put in for, is to offer oneself for ; to lay claim to :

Several candidates have put in for the headmastership.

I mean to put in for a share of the profits.

Put into, is to enter a harbour :

The easterly wind would not let us round [= go round] the Lizard [Lizard Point in Cornwall] ; so we put into that cove.—*Kingsley*.

Put off, is 1. to lay aside ; 2. to turn one aside from a purpose or demand ; 3. to postpone ; 4. to push or start away from shore,—said of a boat :

He put off his shoes before going into the house.

I went to him for help, but he put me off with a frivolous excuse.

Never put off till to-morrow what you can do to-day.—*Proverb*.

Perhaps I'd better put off my visit till to-morrow.—*Trollope*.

It is a fool's trick to put off what you must do at last.—*Kingsley*.

They got into a boat and put off at once.

Put on, is 1. to invest oneself with ; 2. to assume ; 3. to inflict or impose on ; 4. to charge upon or impute to ; 5. to urge forward ; 6. to apply :

To put on clothes, a turban, shoes, spectacles, &c.

A suit of raiment put on for a season and to be laid off.—*Carlyle*.

To put on airs, is to assume proud airs.

It is put on (or upon) you to attend to this matter.

Why should all the blame be put on him ?

To put one on his mettle, is to rouse him to do his part.

He would not put on a blister.—*Trollope*.

To put on the screw, is to exert pressure on a person with an ulterior purpose; as, to extort a confession or promise, to extort money.

Put out, is 1. to eject, as to put out an intruder ; 2. to extinguish, as to put out a fire, a lamp, a candle, a torch ; 3. to stretch forth or extend, as to put out the hand ; 4. to place at interest, as to put out money at interest ; 5. to confuse or disconcert ; 6. to publish, as to put out a pamphlet, a book ; 7. to shoot forth, as the bush puts out buds :

The barbarians caught him and put his eyes out.

He was rather put out by their eager questions.—*Trollope*.

Put out of use, is to cause that a thing be used no longer. To put out of temper, is to put into a bad temper. To put it out of one's power to do a thing, is to put it beyond his power to do it. To put a knife out of a child's reach, is to remove it beyond his reach, to put it where he cannot get it.

The medicine given him soon put him out of danger.

It would be a kindness to the dying dog to shoot him and put him out of pain.

Put one in authority over men.

Put to :

Put the bullocks to,—that is, yoke them to the cart, plough, &c.

It served well enough for the uses I had occasion to put it to.—*Defoe*.

To put one to it, is to press him hard. It is here indefinite.

Put up, is 1. to lodge ; 2. to pack away ; 3. to lay aside or put away ; 4. to offer for sale :

He stopped reading and put up the paper.

The shopkeeper has put up the goods in two parcels.

We shall be happy to put you up when you come to Agra.

The auctioneer has just put up a pair of porcelain vases.

Put one up to, is to incite or instigate ; also, to teach :

Who put you up to this trick ?

Some one has put this boy up to being obstinate.

Put up with, is to endure without resentment or opposition.

To put up with a person, sometimes means to stay at his house for a time.

I could not put up with his insolence.

People in poverty have to put up with hard fare.

He will put up with Framji in Poona.

Qualify for :

He had qualified himself for municipal office.—*Macaulay*.

He is qualified for a surgeon,—that is, he has gone through the prescribed course to fit him for being a surgeon.

Quarrel over a thing ; *quarrel with* a person :

Do not quarrel with your neighbours.

These men have quarrelled over the price of a load of hay.

Rail against or *at*, is to reproach, scoff at :

He would rail at the world for its neglect of his genius.—*Thackeray*.

It is useless to rail against your master or against his orders.

Rail in, is to enclose with a rail :

He has railed in a piece of ground for a flower garden.

Rake up a quarrel is to revive it ; to rake up an old story about any one, is to call up and repeat the story,—the word being used of a disparaging story.

Rank with :

What poet of any country can rank with Shakespeare ?

Reason with a person, *about* a thing.

Rebel against authority, against a prince, against the State.

Rebel at harsh treatment.

Recede from, is to bear back, retreat, withdraw :

Tides receding from the shore.

Reckon on or upon, is to depend on.

Reckon with, is to settle accounts or claims with ; to call to account :

He will have to reckon with me before this business is finished.

After a long time, the lord of those servants cometh and reckoneth with them.—*Eng. Bib.*

Recoil from :

My whole nature recoils with horror from such a deed.

Recompense one for :

I cannot recompense you for all the trouble you have taken.

Reconcile one to ; reconcile one thing *with* another :

Be ye reconciled to God.—*Eng. Bib.*

Mercy . . . reconciles man to his lot.—*Cowper.*

How can you reconcile this statement with what you said yesterday ?

Recover from a swoon, an illness, the effects of a shock.

Reduce to :

To reduce a sergeant to the ranks, is to degrade him to the rank of an ordinary soldier.

Reduce a man to poverty, or to a skeleton ; reduce rupees to pice ; reduce marble to powder ; reduce mutineers to subjection.

Refer to :

This author begins by referring to the early history of India.

The District Court has referred the whole case to the High Court.

Reflect on or upon, is 1. to throw back beams on ; 2. to consider carefully ; 3. to cast reproach on :

This essay reflects great credit on the writer.

I hope he will carefully reflect upon the advice you gave him.

I do not reflect in the least on the memory of his late Majesty.—*Swift.*

Refrain from tears, reproach, anger, strife.

Reign over an empire, a dominion, a country, a nation.

We will not have this man to reign over us.—*Eng. Bib.*

Rejoice at, in, over, on account of :

No one rejoiced at (*or in*) their success more than she

Relate to, is to bear upon, to concern :

Bring me all the papers that relate to this business.

Relieve from any burden or distress, as toil, duty, pain.

Rely on or upon one's help, one's judgment ; or on a person :

I can always rely on you in any difficulty.

Remind of :

His face reminds me of his father.

The death of friends should remind us of our own end.

Remonstrate with a person *for* or *against* a course he has taken.

Remove from :

This man removed from Madras a month ago,—that is, changed his place of residence from Madras.

Render to, into :

What shall I render to the Lord for all His gifts to me ?

To render (= translate) Hindustani into English.

Repair to, is to go to, to betake oneself to :

The Sepoys repaired to the bazaar and began a riot.

Repent of the sin of wrong doing.

During his sixty days' incarceration, he will have ample time to repent of his latest exploit in petty larceny.—*Daily Telegraph*.

Reply to a letter :

He replied to the insinuation in a vigorous speech.

Reprimand a person *for* a fault.

Reproach a person *for* a mistake, *for* a fault.

Rescue from danger, from enemies, from destruction.

Resolve on or upon :

He means to follow out the course he has resolved on.

Resolve often takes the infinitive after it : as,

He resolved to send his son to the hospital.

Resort to : as, Never resort to mean tricks to serve your end.

Respond to :

Charge home sin on men and each one's conscience responds to the charge.

Rest on or with, is to be founded or based on, to devolve on :

His whole theory rests on a wrong assumption.

It does not rest with me to do this work.

Restore to :

It delighted him to restore the lost child to its mother.

He means to restore this building to its early grandeur.

Result *from* a cause ; result *in* an effect :

How can peace of heart result from a life of sin ?

This marriage is likely to result in much happiness.

Retire *from* business, from public life, from a contest.

Retire into private life, into a monastery, into a cave.

Retire upon a pension.

Revert *to* :

I shall not revert to this subject further.

When the lease expires, this house reverts to the Zemindar.

Ride *at* :

Ships ride at anchor.

He rode at the fence, but his horse shied and would not take it,—that is, he rode towards the fence intending to leap over it, but his horse turned aside and would not leap over.

Ride down a person, is to treat him in an insolent, overbearing manner.

Ride off, is to depart riding :

He [Swift] . . . walked out and rode off without uttering a word.
— *Andrews*.

Ride on, is to continue riding, to advance by riding :

The other travellers chatted together, but he rode on in silence.

Ride out :

A ship rides out the gale,—that is, survives the gale, is not destroyed by the gale.

Ride out of, is to emerge from :

The abbot rode out of the water faster than he had ridden in.—
Kingsley.

Ride over to-morrow and see us, means, ride to our house (implying that it is a short distance only) and visit us.

Ride to hounds, is to ride out to hunt with hounds, as in fox-hunting.

Ride up to, is to ride close to, or as far as :

The next morning . . . a man rode up to the door.—*Kingsley*.

Rig out, is to furnish with apparatus or tackle (said of a ship) ; also, colloquial for, to dress up.

Rob one *of* :

By lying he would rob me of my good name.

Root out or *up*, is to pull up by the roots, to destroy

He rooted up all the trees on his farm.

It is vain to attempt to root out heresy by force.

Rub down a horse, is to clean him by rubbing, to curry him.

To *rub down* a thing, as by filing, is to make it smaller.

Rub off rust, rub off an impression, rub off rude manners, rub off awkwardness.

The King's Head is nearly rubbed off this rupee.

Rub on or *along* (colloquial), is to get through life with difficulty :

The Spaniards intend to rub along very much as they did before.

—*Review of Reviews.*

Rub out, is to erase, to obliterate :

India rubber rubs out pencil marks.

What can rub out the stain of blood ?

Rub up, is to polish, to burnish, to brighten :

Let the saddler rub up the harness.

The servant has rubbed up the plate.

To rub a person up the wrong way, is to irritate him by your speech or manner.

Rule over an empire, over a people, over a tribe.

Run after, is to follow, to try to catch ; to try to find ; to follow in a crowd :

The boy ran after the carriage.

Locke speaks of ' running after similes.'

It is strange that people should run after this lecturer.

Run against a person, is to come into contact or collision with him, as in the dark. Figuratively it means, to come into collision with him in speech or action. A ship runs against a rock. To run against a stone wall, is to rush obstinately and senselessly against difficulties which are evidently insurmountable.

Run at, is to attack :

The bull ran at the farmer.

Run away, is to flee ; to bolt,—said of a horse :

The horse took fright and ran away.

The Egyptian soldiers threw down their arms and ran away.

Run away with, is to convey away speedily, to make off with ; to assist in eloping :

He lets his feelings run away with his judgment.

This fellow ran away with his neighbour's daughter.

To *run away with* a notion, is to persist in following a wrong or foolish notion.

Run down, is to chase till the quarry is exhausted and caught ; also, to censure, to decry, to disparage. Other meanings are given in the examples :

To run down a stag ; to run down a fox.

To run down a ship, is to strike her and sink her.

Some were trying to run the witch down and break her back —
Kingsley

"Which made his brethren of the gown
Take care betimes to run him down."

The clock has run down,—that is, the spring which kept the clock in motion has exhausted itself and the clock has therefore stopped and needs to be wound up.

Run in, is to enter running. Also, sometimes colloquially used for, to take into custody.

Run into debt, into danger. This phrase verb implies heedlessness, want of due consideration.

Run off, is to resist or break loose from control and run away; to flee:

His horse has run off. The thief heard a noise and ran off.

Run off with, is to convey away, to carry off speedily, to assist in eloping, to make off with:

He . . . ran off with his early love, Judith, daughter of Charles the Bald, of France.—*Kingsley*.

Run on, is to be continued; to talk incessantly; also, as a term in printing, meaning to carry on or continue in a line without any break or without making a new paragraph:

I cannot suffer falsehood to run on any longer.—*Swift*.

In her talk she ran on so that no one could get in a word.

Run out, is to waste, to be wasted, to become poor; to expire, as a lease; to leak or trickle:

The lease of these houses runs out at Christmas.

If land is cropped and not manured, it will soon run out.

The water is running out of the canal.

Run over, is 1. to ride or drive over; 2. to overflow or over leap; 3. to glance over or examine in a cursory manner:

His carriage ran over a dog. The train ran over the embankment.

You have filled the cask till it is running over.

The water is running over the sides of the canal.

Run over this batch of papers and tell me what you think of them.

Run through, is 1. to pierce; 2. to waste or to expend; 3. to examine hurriedly:

He ran the mad dog through with a bayonet.

This man has run through his whole fortune.

I had to run through the book in an hour.

Run to. Vegetables run to seed,—that is, instead of developing the produce for which they are valued in a juicy state, they shoot up and yield flowers and ultimately seeds; hence, to become useless, to go to waste.

Run up, is to grow, to enlarge by additions; also, to put up quickly:

Seeing a ship on the horizon, we ran up a flag of distress, that is, we in our ship were in distress and seeing another ship, we raised mast high a flag which is known as the signal of distress.

Run up a house, that is, build it quickly and in a flimsy manner.
Run up a column of figures,—that is, add it up and find the total sum.
To run up an account, is to buy articles on credit and have the shopkeeper charge them in his book against the buyer. A person buying in this way is said to run up an account.

Run up to, is to amount to :

The goods you have bought will run up to a large amount,—that is, the price of the whole will amount to a large sum.

Save from :

To save a house from the flames.

They took the girl and saved her from a life of infamy.

Thou hast . . . quitted all to save a world from utter loss.—*Milton*.

Scoff at religion, at sacred things.

Search for a thing lost, or a thing not readily found.

Search into all the details of a subject.

Search out, is to seek till found, as, to search out the truth

See about a thing, is to look after it, to attend to it.

See into, is to discern, to penetrate .

I cannot see into his full meaning.

See off, is to accompany one to a place of starting, and wait with him till he takes his departure :

He found a crowd of two or three hundred people waiting to see him off.—*Leisure Hour*.

See through, is to discern, to comprehend ; to penetrate :

Many sagacious persons will see through all our fine pretensions.—*Tillotson*.

See to, is to look well to, to attend to :

It rests with you to see to this business.

Seek after or for, is to follow, to endeavour to find :

He professes to seek after *or* for wisdom and truth.

Seek out, is to find with pains.

Send away, is to dismiss ; to despatch, as a message, a parcel :

Send her away ; she crieth after us.—*Eng. Bib.*

Send by, is to send by way of or by means of :

Send me an Atlas by book post.

Send for, is to send a message requiring or requesting to come or be brought :

I sent for the doctor without any delay.

He sent for a carriage and took her to the hospital.

He (Hamlet) was sent for by the Queen, his mother, to a private conference.—*Lamb*.

Send forth or out, is to extend, to emit :

A tree sends out *or* sends forth roots and branches.

A rose sends forth *or* sends out fragrance.

Send off, is to despatch: send off goods, letters.

Troops were being sent off to the Netherlands.—*Life of Chesney*.

Separate from: as, to separate wheat from chaff.

Serve out, is 1. to distribute; 2. to serve the full period of time agreed upon:

To serve out provisions to soldiers.

An apprentice serves out his time,—that is, serves his master to the end of the term agreed upon as the period of his apprenticeship. We also say, an apprentice serves his time; but 'serves out' expresses completeness.

I shall never serve out my time [as an apprentice].—*Defoe*,—that is, I am at present an apprentice but think I will not continue so till the end of the period fixed.

To serve one out (colloquial), is to take revenge on him.

Serve up, is to present food to be eaten:

He served up a fine dish of lobsters.

Set about, is to begin, to apply oneself to:

I recommend you to set about your business without delay.—*Thack.*

Set one thing against another, is to set them in contrast.

Set apart, is to reserve, or separate to a particular use:

One day in seven is set apart as a holy day.

Set aside, is to disregard, to annul:

He set aside all objections and granted my request.

Set down, is 1. to cause to alight; 2. to record; 3. to censure, to slight, to humiliate:

This insolent fellow needs some one to set him down.

The magistrate set down in writing all the statements I made.

I made him [the ferryman on the Thames] set me down at Hammersmith.—*Swift*.

Set forth, is to manifest, or exhibit, to proclaim:

He set forth his views with clearness and force.

Auction bills setting forth the particulars of the furniture.—*Thack.*

Set in, is to begin:

The rains are fairly set in. A soft sea breeze set in at midnight.

The tide sets in,—that is, begins to flow towards the shore.

To set in order, is to adjust or arrange.

Set off, is 1. to depart; 2. to decorate or embellish; 3. to place over against as an equivalent:

They mean to set off when the moon rises.

Words . . set off by the graces of utterance and gesture.—*Macaulay*.

The evils which are to be set off against the many blessings of popular government.—*Macaulay*.

Set on or *upon*, is to incite, to urge on; to attack:

It is wicked to set on boys or dogs to fight.

Two dogs set upon the poor old beggar.

The Cicans . . . mustering in prodigious force, set upon the Grecians . . . and slew many of them.—*Lamb*.

Set out, is 1. to depart, to start on a journey ; 2. to embellish :

Before he set out on his travels.—*Thackeray*.

The great marquis sent for his son . . . ere he set out for another campaign in Holland.—*Kingsley*.

He set out his case with all the grace of a rhetorician.

Set over, is to appoint over :

Rulers . . set over them by Dagonet or by Charlemagne.—*Kingsley*.

Set to, is to attach to or affix ; also, to begin to apply oneself to :

Let these men set to work at once.

He has set his seal to this document.

Set spurs to a horse. Set people to work.

Set up, is 1. to erect or elevate ; 2. to establish ; 3. to put forward ; 4. to begin a new business ; 5. to put in power ; 6. to make prosperous ; 7. to raise a shout ; 8. to arrange type for printing :

They have set up some stones as landmarks.

John Osborne, whom he had set up in life.—*Thackeray*.

It is very wicked to set up false witnesses and get men to swear for money.

Black Sambo . . . determined on setting up a public house.—*Thackeray*.

Barbarous tribes often set up their greatest warrior as king.

His success in business has quite set him up again.

She set up a shout that might have frightened any one.

They have no knowledge that set up the wood of their graven image and pray unto a god that cannot save.—*Eng. Bib.*

The printer has set up but four pages of your manuscript.

Set up for, is to put oneself forward as, to establish oneself as, to pretend or profess to be :

Do you mean to set up for a philosopher ?

I was now set up for a Guinea trader.—*Defoe*.

Settle down, is to become quiet, to establish oneself :

These turbulent tribes have at last settled down to habits of industry.

To settle down in such a fair fat land and call good acres his own.—*Kingsley*.

Settle on or upon, is to confer upon by grant :

He has settled on his only daughter an annuity of a thousand a year.

Sever from :

To sever the head from the body.

At the last judgment of God " the angels shall come forth and sever the wicked from among the just."—*Eng. Bib.*

Shake off sleep, drowsiness, nervousness, &c. :

A snake fastened on Paul's hand at Malta, but he shook it off and felt no harm.

Shake out a folded garment, a banner.

Shake hands with another.

Ship off, is to despatch by ship :

He has shipped off a large lot of cotton to England.

Government ships convicts off to a penal settlement.

Show forth, is to declare openly.

Show off (transitive) is to make a show of, to display or exhibit in an ostentatious manner :

He has gone into the bazaar to show off his new turban.

The draper will show off his goods to the best advantage.

Show off (intransitive), is to put on a fine appearance in order to excite admiration :

The dandy walked on the promenade just to show off.

Show over, is to show every part of :

She showed Rebecca over every room of the house.—*Thackeray*.

Show up, is to expose ; to hold up to ridicule or contempt ; also, to usher or conduct one up a stair :

If he provokes me further I shall show him up.

What pleasure you find in showing up people's mistakes !

Show the visitor upstairs.

Shrink from contact with the leper.

Shudder at a dreadful sight, carnage.

Shut in, is to enclose, to confine : as, to shut in a flock of sheep ; also, to interrupt the view.

Shut off steam, is to prevent the passage of steam to the engine by shutting or closing the throttle valve.

Shut out, is to exclude, to deny admission to :

A tightly shutting window should shut out the rain and the wind.

The Norman, after a while shut out from France, began more and more to feel that England was his home.—*Trench*.

Shut up, is to confine or imprison ; to close or fasten the entrance to ; to obstruct. Also, to cause a person to say nothing more (colloquial).

I shall shut up this shop to-night.—*Dickens*.

Dangerous rocks shut up the passage.—*Raleigh*.

The keepers have shut up the prisoners for the night.

Shut up ! is used colloquially and contemptuously for 'Cease prating !'

Side with, is to take the part of, to embrace the opinions of :

He has always sided with the Tory party.

Sin against God, sin against light and love.

Sink beneath or **under** the waves, under a load, a sorrow.

Sink in the mire, in the morass, in a whirlpool.

Sink into the sea, into evil habits, into obscurity. Sink into the mind, is to enter the mind and become fixed there.

Sit down, is to place oneself in a seat ; also to begin a siege :

He sat down and began a long story.

The army sat down before the city.

Sit for a portrait, is to sit so that an artist may take one's portrait. **Sit for** a town or county in the House of Commons as a Member of Parliament elected to represent the town.

Sit on a person, is to snub him, to treat him in an overbearing way, to slight him designedly.

Sit out, is to sit till all is done. To sit out a lecture is to remain seated till the lecture is ended. This might be said of one who remained to the end of a dull, uninteresting lecture.

Sit over the fire, is to sit crouched near to the fire :

The noise of footsteps . . . roused the merry old gentleman as he sat over the fire.—*Dickens*.

Sit up, is to rise from a recumbent position, to assume the position of a person seated ; to refrain from lying down :

This poor fellow is too weak to sit up.

He had to sit up all night.—*Trollope*,—that is, he did not go to bed all night.

We woke him and he sat up and began to talk incoherently.

He sat up till three o'clock in the morning,—that is, he did not go to bed till three.

Sit up with a sick person, is to refrain from going to bed so as to be able to attend upon the sick person.

The old woman after telling [sick] Oliver that she had come to sit up with him, &c.—*Dickens*.

Sleep away the time on a journey ; sleep away the hours.

Sleep off, is to recover from by sleeping. To sleep off intoxication, is to sleep till the effects of intoxication have passed away ; sleep off sickness, sleep off fatigue.

Go, sleep off your wine.—*Kingsley*.

Thou should'st go to bed and sleep off the fatigue of to-day, since to-morrow will bring work for itself.—*Scott*.

Slow down, is to gradually diminish speed, to lessen activity :

A train slows down coming into a station.

You cannot continue studying so hard ; you must slow down.

Smart under pain, under a rebuke, a yoke, tyranny.

Smile at, on or upon :

She smiled at the compliment and turned away.

Fortune has smiled upon him since I last saw him.

Snap at, is to endeavour to seize suddenly and eagerly, to accept eagerly :

He snapped at the offer I made him.

The dog snapped at the thief and caught his leg.

To snap one's fingers at, is to treat with contempt.

Snap off, is to break off or bite off suddenly.

Snap up, is to catch up a thing hastily.

Sneer at, is to show contempt by a particular expression of countenance.

To sneer at Dobbin about the accident of birth.—*Thackeray*.

Taught by a woman who loved him, he could listen to humiliating truths which he would otherwise have sneered at.—*Kingsley*.

Speak for one, is to urge his claims, to be spokesman for him.

Speak of or about :

Ulysses spoke of the men and the cities that he had seen.

Speak out or up, is to speak louder.

Speak with a person, is to converse with him.

Spin out, is to prolong to a tedious length :

He spun out his lecture till his audience was wearied.

Spread abroad, is transitive and intransitive :

A tree spreads abroad its branches.

The telegram speedily spread abroad news of the war over the world.

Evil reports usually spread abroad very rapidly.

Spread out, is transitive and intransitive :

The merchant spread out his carpets before the lady, hoping she would buy one.

As I stood on the hill top, a beautiful panorama lay spread out before me.

Spread over :

The plague has spread over many provinces.

Spring at, is to attempt to reach by a leap.

Spring forth, is to rush out, to issue.

Spring in, is to enter in haste, as with a bound.

Spring a mine upon, is colloquial for, to give a shocking surprise to.

Spring up, as seed :

An attachment has sprung up between them.

Spy out :

He was come up to spy out the nakedness (= poverty) of the land.—*Kingsley*.

Stamp out, is to thrust down forcibly so as to destroy the power of, to crush : as, to stamp out a plague, a rebellion.

Stand against, is to withstand, to resist :

No king could stand against Alexander.

Stand aloof, apart, aside, have similar meanings.

Stand back, is to retire, withdraw.

Stand by, is to be near, to defend or support, to agree to :

The stag stood by the edge of the stream.

If we stand by each other, we shall most likely beat them.—*Macaulay*.

Men who would stand by their country and do their duty without fear or favour.—*Trollope*.

'Let us ask this man,' said the Brahman, 'what the creature is and I will stand by what he shall say.'—*Macaulay*.

Stand for, is to present oneself as a candidate for ; to be in the place of :

At the last election, he stood for Manchester.

In the Roman numerals, C stands for one hundred.

Stand forth, is to stand in a forward or conspicuous position.

Stand off, is to remain at a distance, to keep aloof :

Seeing men in hostile attitude on the cliffs, the captain stood off from the shore.

Stand on, is to attach importance to, to insist on, to be a stickler for : as, to stand on ceremony, stand on one's dignity.

Stand out, is to project, as a promontory ; to persistently oppose.

Stand out against, is to persistently oppose or refuse to yield :

He stood out against all our efforts to persuade him.

Stand to, is 1. to ply, as oars ; 2. to abide by, as a contract, a promise, one's word ; 3. to be consistent with :

It stands to reason that if the canal should burst, it will be where the sides are weakest.

Stand up, is to rise from a sitting posture, to be on one's feet :

The men stood up as we came near.

Stand up for, is to defend, to vindicate, to maintain :

I mean to stand up for my rights.

Are you going to stand up for this proposal ?

Stare after, is to gaze with staring eyes on a person going away from you.

Stare at :

She stared at me wildly as if she were out of her mind.

Stare one in the face. An impending disaster is said to stare one in the face when there seems to be no escape from it.

The provisions ran out and death stared the garrison in the face.

Start for, is to set out with the aim of reaching a place :

When did he start for Australia ?

Start off, out, is to set out, as on a race ; to depart.

Start up, is to rise up suddenly ; to come suddenly into notice or importance :

The monkeys started up and scampered off.

A new cotton-spinning company has started up here.

Stave off, is to delay (transitive), to put off.

We hear of daring speculators cooking the accounts of mercantile companies, in order to stave off the evil day.—*Arnot*.

Stay away, is to remain absent for a long while.

Stay in, is to keep indoors.

Stay out, is to remain outside the house.

Stay up, is not to go to bed ; also, to remain in an elevated place :

I went to bed at nine, but these fellows stayed up till twelve.

Stay with one, is to put up at his house.

I stayed with the Governor when I was in Ceylon.

Steer for, is to steer towards with the hope of reaching :

He took the helm and steered for the harbour.

Step aside, is to go a little distance to one side.

Step in, is to enter, to walk in.

Step into a house ; **step into** an inheritance,—that is, to come suddenly and unexpectedly into it.

Step out, is to walk with lengthened step.

Stick at, is to hesitate, to have misgivings about :

He will stick at nothing to accomplish his purpose.

Stick by, is to adhere closely to, to uphold :

Stick by your friends and they will stick by you.

Stick out (intransitive), is to project ; **stick out** (transitive) is to thrust out.

Stick out for a thing, is to insist on it. (Colloquial.)

Stick to, is to adhere perseveringly to :

He will stick to his party to the last.

Stick up, is to stand on end, to have an upright position.

Stick up for one, is to defend him. (Colloquial.)

Stoop to : as, He never stooped to acts of dishonesty

Strike at, is to try to hit, to aim a blow at :

He struck at me, but I avoided the blow.

These proposals strike at the liberties of the people.

Strike down : as, He is struck down with cholera.

Strike for, is to start on a course for, to try to attain to :

The spinners have struck for higher wages.

The slaves are banding together and mean to strike for freedom.

Strike in, is to come in suddenly, to interpose suddenly :

He struck in and joined in the fray.

He struck in and took part in the chorus.

Strike into a path, is to turn aside to the path and walk in it.

Strike in with, is to suit, to conform to.

Strike off (= erase) a name from a roll, **strike off** (= print) copies of a book ; **strike off** (= cut off by a blow) a man's head with a sword.

Strike out, is to erase ; to contrive ; to deal a blow ; to begin to swim :

He took a pen and struck out two paragraphs from his essay
This merchant aims at striking out a new course of business.
Strike out and swim for the shore.

Strike up, is to cause to sound ; to begin to sing or play as a musician :

Strike up the drums.—*Shakespeare*.
The band struck up ' God save the King.'

Strip a person of clothes, of authority.

Strive about, against, for, over, with :

Strive for the truth ; strive against temptations ; strive about or over a small matter.
Strive not with a man without cause.—*Eng. Bib.*

Struggle about, against, over, under, with :

He has been struggling against or with adversity all his life.
The poor boy struggled hard against the current but was carried off.
Struggle about or over a trifle : struggle under difficulties.

Submit to :

Submit to authority, to the Government, to pain, to privation.
Submit a question to a lawyer, submit a contention to arbitration.

Subscribe to :

To subscribe to an opinion is, to profess one's adherence to it.
To subscribe to a charitable institution is, to give a donation for the support of it.

Subsist on :

The shipwrecked sailors subsisted on nuts and roots which they gathered in the woods.

Succeed to :

The Marquis will succeed to the dukedom at his father's death.

Sue for, is to make legal claim for :

He sued for damages to the extent of five hundred rupees.

Sue out a pardon for one, is to petition for a pardon for him and get it.

Supply to, with :

Supply food to the poor : supply the poor with food.

Sweep away the dust from the door, sweep away abuses.

Sweep the seas of pirate ships.

Sweep the dust off the table.

Sweep out a room, is to remove the dust from the floor with a brush. Sweep out abuses with the besom of indignation.

Sweep up the dust into a heap :

The wind swept up the sand into a mound.

Take after, is to imitate, to resemble :

This boy takes after his father.

Take away, is to remove, to deprive one of. *To be taken away*, sometimes means to die.

Take away the thorns from the path.

By forbidding him to sell books, you have taken away his living.

Take one by the throat, is to seize him by the throat.

Take down, is to bring down; to pull down; to record. *To take one down*, is to humiliate one who has been proud or boastful.

To take down a scaffolding, take down a wall, a house.

To take down a book from the shelf, take down a boaster.

He took down the man's evidence most carefully.

Take for :

I took him for a priest,—that is, I thought he was a priest.

Take from, is to deprive of; to subtract :

This statement is enough to take the breath from me.

Take four from seven and three remain.

Take in, is 1. to enclose with a fence; 2. to include or comprise; 3. to comprehend; 4. to contract; 5. to admit or receive; 6. to receive regularly; 7. to cheat, to deceive, to gull,—often used in this last sense in the passive voice :

He has taken in a piece of ground for a garden.

This map takes in Egypt, Nubia, and Abyssinia.

The boys could not take in his meaning.

Your coat is too large : get the tailor to take it in.

This vessel takes in water. You have been taken in by sharpers.

I take in a daily paper and a monthly magazine.

To *take in hand* is to undertake.

Take off, is to remove; to mimic, to ridicule :

He would venture to take his boots off.—*Trollope*.

Did you not see that he was only taking you off?

'*Take yourself off*' is equivalent to 'Be off!' 'Go away!'

Take on airs, is to assume foolish or proud airs; *take on* (= undertake) a duty, more work; *take on* (colloquial) is to grieve violently.

Take out, is to extract, to remove : as, a tooth, a stain.

To take it out of one is to get compensation from him, or to revenge oneself upon him.

Take over responsibility, take over charge of an office, take over stock in a shop.

Take to, is to apply to, to resort to; to be fond of :

Men of learning, who take to business.—*Addison*.

She had taken to superstition in her old age.—*Kingsley*.

These two schoolboys took to each other from their first meeting.

Take up, is 1. to lift or raise; 2. to engross or occupy; 3. to answer; 4. to begin where another left off; 5. take up a person's cause, is to charge oneself with it.

He took up a pen and began to write.

These boxes take up a large space.

Other things which took up some of my thoughts.—*Defoe*.

The copying of these letters took up the whole day.

He was vehement in his challenge and no one took him up.

When one girl ceased the chant, another took it up.

He took up the notion (= fancied) that his food was poisoned.

They forced Ulysses . . . against his will to take up his night quarters on shore.—*Lamb*.

Take up with a person, is to begin to be friendly with him, to begin to keep company with him.

To be *taken up with*, or *taken with*, is to be pleased with, to be captivated by. *Taken up with* also means, occupied with:

I am quite taken with this author's style.

My time is taken up with a lot of trifles.

He will be so taken up with Miss Sharp.—*Thackeray*.

Take upon oneself, is to assume, to undertake:

He took upon himself to say that the officer was drunk.

Talk about or *of*:

He talked of war and glory.

Now let us talk about something else.—*Dickens*.

Who . . . asked you to talk about my affairs?—*Dickens*.

Talk at Rama, is to talk to some one else in Rama's presence in order to give hits to Rama.

Talk away, is to continue talking freely.

Talk down a person, means to silence him with incessant talk.

Talk a person *out* of his intentions or plans, is to persuade him to abandon them by showing him the futility of them.

Talk over, is to deliberate on, to discuss; to criticise:

They talked over the scheme till midnight.

When the visitor left, the family talked him *over*,—that is, freely criticised him, his manner, and his words.

Talk a person *over*, is to persuade him to change his view and agree with you:

Who could talk a creditor over as she could?—*Thackeray*.

Talk to, with, is to converse with, to remonstrate with; also, to reprove gently:

She used to talk to her pupils.—*Thackeray*.

She talked to him of modesty and humility.—*Kingsley*.

He [Swift] liked talking with thoughtful literary ladies.—*Andrews*.

Tamper with, is to meddle with, to trifle with, to make little experiments with:

It is dangerous for boys to tamper with gunpowder.

To tamper with a conspiracy is to spread it.—*Mursell*.

Tear away from, from off, out, up:

Slave dealers ruthlessly tore children away from their parents.

The enraged elephant tore off branches from the trees.

In ancient warfare, they often tore out the eyes of captives.

He tore up the letter and threw it away.

Tear down, is to dismantle, to destroy fiercely; also, intransitive, to rush violently along:

To tear down a building, a reputation.

The horses stampeded and tore down the street.

Tell about or of, is to mention, to narrate or describe:

Tell me about this ship.—*Kingsley*.

The time would fail me to tell of Gideon, and of Barak.—*Eng. Bib.*

Tell against a person, is to prove adverse to him:

In an investigation, a new fact becomes known, which tells against a suspected or accused person.

Tell one thing or person from another, is to distinguish.

Tell off, is to count, to divide; to select and appoint to some special duty:

The superintendent told off six policemen to watch the burning house.

Tell out, is to proclaim abroad:

Tell it out among the heathen that the Lord is King.

Tell over beads, as a fakir might do in saying his prayers.

Tell upon, is to affect, to have an influence on:

Sleeplessness is sure to tell upon his health.

General education is beginning to tell on the people's mode of living.

Tend to: as, Idleness tends to poverty.

Think about, of:

He thinks of competing for a scholarship.

This . . . takes some time to think about.—*Trollope*.

Think on or upon a subject, is to meditate or muse on it.

Think out a scheme, is to consider it carefully and study it till it is completely formed.

Think over, is to meditate upon, to consider:

She was left alone to think over the sudden and wonderful events of the day.—*Thackeray*.

Throw about books, is to fling them here and there, and leave them in disorder. To throw about money, is to waste it, to squander it.

Throw away, is to lose by neglect or folly; to reject:

The lunatic threw his watch away.

He has thrown away a fine opportunity.

Throw back, is to retort.

Throw by, is to lay aside as useless, as old clothes.

Throw down, is to overturn or destroy, as a wall or pillar; to fling down.

Throw in a word, is to interject a word; to throw in a mango to the dozen, is to add one without charging for it.

Throw off, is to cast off, to expel, to discard: as, throw off a disease. throw off all sense of shame.

Throw oneself on or upon, is to rely upon as a suppliant would; also, to dash upon, make an onset upon:

I throw myself on your clemency.

They threw themselves on the enemy.

Throw open, is to give admission.

Throw one over, is to get rid of him, to abandon him.

Throw out:

To throw out an observation, is to give utterance to it.

The Bill was thrown out.—*Swift*,—that is, was rejected by Parliament by vote.

Throw up, is to resign; to cast up; to eject from the stomach:

This man has thrown up his appointment.

Sistryg threw up an earthwork.—*Kingsley*.

The lawyer, finding himself deceived by his client, threw up the case.

Thrust at, away, from, off, on (= urge), *out, through*:

He thrust at me with a spear.

The citizens thrust them out of the city.

I tried to help him but he thrust me away or off.

He shall be stoned or thrust through with a dart.—*Eng. Bib.*

Thrust down, is to push down vigorously. To thrust a thing down one's throat, is to compel him to hear,—said usually of reproach or severe criticism or blame.

Thrust oneself in, is to intrude.

Tide over, is to surmount; to cause to overcome:

A little money lent him would tide him over all his difficulties.

Tire one out, is to weary or fatigue him excessively:

Chesney's walking powers were remarkable . . . He could tire out the most robust sportsman.—*Life of Chesney*.

Touch at, is to come to and go off without tarrying:

Do the English mail steamers touch at Aden and Malta?

Touch off, is to sketch hastily, or to give finishing touches to: as, to touch off a portrait.

Touch on or upon, is to treat of slightly in a discourse:

In his lecture on Geology, he touched on the subject of Climate.

Touch up, is to repair or improve by giving slight touches; to burnish:

Let the saddler touch up the harness.

Ask the master to touch up your picture.

Trade in, with:

England trades with India in tea, wheat, rice, and cotton.

Train up is to educate:

Train up a child in the way he should go; and when he is old he will not depart from it.—*Eng. Bib.*

Trifle away time; trifle away one's opportunities.

Trifle with, is to treat lightly, to mock, to play the fool with :
To trifle with sacred things ; trifle with one's feelings ; trifle with one's opportunities.

Trim up, is to put into order :

Tell the gardener to trim up these flower beds.

Triumph over enemies, over obstacles.

Trump up a charge or a story, is to devise or fabricate it, to make it up unfairly.

Trust in, to :

Trust in the Lord and do good.—*Eng. Bib.*

I trusted to his coolness and skill, and he did not fail me.

Trust a man *with* money.

Try on a coat, is to put it on to see whether it fits or not.

Try over a piece of music, is to play it through on an instrument for the first time.

Turn about, is to face in another direction.

Turn a person *adrift*, is to throw him on his own resources.

Turn against, is to become hostile to.

Turn aside, is to avert ; also, to deviate :

Never turn aside from the path of rectitude.

How can a wicked man hope to turn aside the judgment of God ?

Turn away, is to dismiss ; to avert ; also, intransitive :

He has turned away three servants.

Wise men turn away wrath.—*Eng. Bib.*

The sight was sickening and I turned away.

Turn away from, or *turn from* an evil purpose ; turn men away from conspiracy.

Turn back, is to return ; also, to drive back.

Can any force turn back the incoming tide ?

Turn down a leaf, is to fold it back. *Turn down* a street, is to leave the street you are walking in and turn aside into another street. To turn down a scheme is to reject it.

Turn in, is to bend inwards ; to enter a house for a short visit ; also (colloquial), to go to bed.

Turn into :

Turn Persian into English. Turn sacred things into ridicule.—*Trench.*

Turn off, is to dismiss ; also, to change the course :

I mean to turn this servant off. The road turns off to the right.

Turn on gas, water (in pipes), electric light, music (as in a musical box).

Turn out, is 1. to expel ; 2. to put to pasture ; 3. to produce as the result of labour ; 4. to result or eventuate ; 5. to bend outwards ; 6. to make tidy ; 7. (colloquial), to get out of bed :

Don't turn me out of doors to wander in the street.—*Dickens*.

Let them turn out all the cattle to pasture.

How much yarn can this mill turn out in a day ?

Do you think the crops will turn out well this year ?

Our business in Germany may turn out to be a mere military occupation.—*Thackeray*.

We determined that if my story [the story I meant to write] turned out good enough, we should send it to Blackwood's Magazine.—*Geo. Eliot*.

Turn out a room, a drawer, is to thoroughly clean it and leave it tidy.

Turn over :

To turn a matter over, is to consider it.

To turn a log over, is to roll it over.

Turn to :

Turn to the Lord for mercy and help.

In his sorrow he turned to drink and brought himself to ruin.

Turn up, is to come to light, to transpire, to happen :

We know not what may turn up to-morrow.

An article lost *turns up*, that is, it is found accidentally when no one is thinking of it. A visitor *turns up* (= arrives unexpectedly). A boy runs away from home and no trace of him is left; five years later he *turns up* at Delhi as a railway porter,—that is, five years later he is recognised at Delhi by persons who had known him before he ran away.

Turn upon, is to hinge upon :

His whole argument turned upon the validity of a document.

Unite with : as, Oxygen unites with hydrogen to form water.

Vie with :

In a trading nation, the younger sons may be placed in a way of life to vie with the best of their family.—*Addison*.

Vote against, for :

Ten men voted for the motion and three against it.

Wait at table, is to attend at table as a servant when a meal is being taken.

Wait for, is to await, to remain in expectation of :

I thought you were only waiting for that.—*Trollope*.

Shall I wait for you here ?—that is, wait here till you come to me ?

Wait on, is 1. to attend a person as a servant would ; 2. to visit on business ; 3. to result from (poetical) :

May I wait on you at your office to-morrow and show you some articles I have for sale ?

Poverty waits on idleness and extravagance.

Wake *from* sleep, from stupor, from a reverie.

That calm and peaceful rest which it is pain to wake from.—*Dickens*.

Wake up, is to wake from sleep :

She woke up with a smile.—*Thackeray*.

Wake up to one's responsibilities, one's danger.

Walk *about, away, back*, walk *by* (= according to) a rule ; *down, forward, in, off, on, out, over, past, through* a house (= go from room to room of a house), *up, up to*. These are so easy as not to need exemplification.

Wash *away, off, out*, is to remove by washing ; or, to be capable of removal by washing :

Will the ink-stain wash out ?

There was blood on my sword, but my servant washed it off.

Wash *against, down, in, up* :

The sea washed against the promenade.

Sailors wash down the decks of a ship.

The tide washed in some broken spars.

To wash up is said of a number of articles, and means, to continue washing them till all of them are washed.

Wash *overboard*, to carry overboard by the force of a wave sweeping into a ship.

Watch *for* the dawn, for a friend coming, for a letter.

Watch *over*, is to take care of, to guard :

Trust in the Lord and He will watch over you.

Wear *away, off, on, out, up* :

The day began to wear away.—*Eng. Bib.*

Friction wears away the impression from rupees.

A few days wore my resolve off.—*Defoe*.

As the day wore on, we became more anxious.

Their strength was all but worn out.—*Kingsley*.

His wife was nearly worn out with her labours.—*Trollope*.

To wear out or wear up a coat, is to wear it till it is done,—that is, till it can no longer be worn.

To wear out one's patience, is to exhaust his patience, to be so dilatory as to make him impatient.

A visitor is said 'to wear out his welcome' when the friends he visits grow impatient with him as a guest and wish him gone.

Wear *well*. A person or a garment is said to wear well when he or it is not much affected by time.

While *away* time, to spend it idly or pleasantly. Pope uses 'while away this life.'

Nowhere is so pleasant to while away a few idle weeks at, as one or other of the Universities [Oxford or Cambridge].—*Lamb*.

Wind *about*. The road winds about to avoid the hills.

Wind *off*, is to unwind from :

She wound off the silk from the ball.

Wind up has different meanings :

(1) To wind up one's affairs, is to bring them to a final settlement or adjustment :

These partners are breaking up partnership and mean to wind up the business of the company without delay.

(2) To wind up a clock or a watch, is to wind the spring round its axis, so as to put the clock or watch in order for regular motion. Metaphorically, *wind up* is applied to the feelings, and means, to raise by degrees to an intense pitch.

I wound up my watch last night at nine.

The feelings of men had been wound up to such a point [by the trial of the seven bishops], that at length the stern English nature, so little used to outward signs of emotion, gave way, and thousands sobbed aloud for very joy.—*Macaulay*

Wink at, is to avoid taking notice of :

I can wink at his faults no longer.

The [Chinese] judge, who was a shrewd fellow, winked at the manifest iniquity of the decision.—*Lamb*.

Wipe away, off, out, up, is to remove by wiping or rubbing ; to clear off :

Wipe off dust ; wipe out debt ; wipe away a stain ; wipe up ink spilt.

Much is being done to wipe out the memories of past misrule in India.

Wish for, is to desire to have, to long to attain to :

This is as useful a book as you could wish for.

No matter how rich a man becomes, he will never say that he has nothing left to wish for.

Withdraw from :

You cannot honourably withdraw from the contest.

Work against, is to work in opposition to ; work against time. (See Index.)

Work away, is to continue working.

Work at, is to be engaged upon :

I worked . . . at enlarging my cage.—*Defos*.

Work (= penetrate laboriously) *into, through* :

The miners will work their way into the rock till they have worked through to the other side. Work through difficulties.

Work oneself into favour. (This generally implies cunning, sneaking).

Work for wages : work for a kind master ; for one's family.

Work off debt, is to get rid of it gradually by sustained efforts.

Work on, is to continue working ; also, to influence :

Let the men work on till sunset. They tried to work on her fears.

Work a thing open, as a locked box of which the key is lost,—is to use one's hand or apply some instrument to the lock with repeated efforts till the box opens.

Work out, is to effect or produce a result ; to solve, as a problem ; to exhaust by working, as a mine :

Our reformation was working itself out.—*Trench.*

Are the diamond fields in South Africa worked out ?

Work to an end, is to conduce to that end or purpose.

Work up, is to excite ; to use up materials in work ; to elaborate :

He worked himself into a great passion.

They will work up all these stones in building the bridge.

This writer has worked up his story well.

Work with persons or things :

The other clerks will not work with this one.

The powers and instruments with which he works are public.—*Gladstone.*

Worm a secret *out of* one, is to draw it out cautiously, as by confidential questioning ; to pretend to be a friend and, under that guise, to induce a man to tell you what is in his heart. This phrase verb implies the condemning of such a practice.

Worm oneself *into* favour, is to insinuate oneself into favour.

Yearn for, is to desire with eager longing :

Every man yearns for sympathy in sorrow.

Yield to, is to submit to, to comply with, to bend one's will to, to give way to ; also, to surrender :

Yield to one's wish, to fate, to reason, to mercy.

The student who has gone carefully through this chapter cannot but have been impressed with the idea that these prepositional or phrase verbs are very numerous in English. Authors like Lamb and Thackeray, who write about familiar things of everyday life in an easy, pure, graceful style, make frequent use of idiomatic phrase verbs ; and a style like theirs is fresh, forcible, lively, delightful, and is just such a style as the Indian student should seek to imitate.

Especially do these phrase verbs abound in good conversational English. In conversation, educated Englishmen rarely employ long, Latinised words, but rather bring into use the Saxon element of the language. The student will find instances of this in abundance in well-written novels or stories which largely reproduce or represent conversations as among well-educated people. So much are these verbs of the very essence and core of the English language, that without mastering them no Indian student can claim to be a good English scholar.

CHAPTER X.

IDIOMATIC VERBAL PHRASES HAVING THE VERB *TO BE*.

94. Many prepositional and other phrases in English are used for the most part with the verb *to be*. We give a number of idiomatic verbal expressions formed in this way, premising that our collection does not profess to be exhaustive.

To be about, is to be engaged in, to be here and there around :

What is he about ?—that is, how is he occupied ?

I must be about my Father's business.—*Eng. Bib.*

To-day I was all about St. Paul's [Cathedral].—*Swift.*

To be about to do a thing, is to be going to do it.

To be after, is to be in pursuit of, in search of :

The bailiffs are after him.

'What's he after ?'—that is, what scheme is he now interested in ?

To be against, is to be adverse to, not to be in favour of :

I am against the proposal.

All these things are against me.—*Eng. Bib.*

To be dead against, is more emphatic than **to be against**.

To be for doing a thing, is to be in favour of it :

Some were for trying to run the witch down.—*Kingsley.*

To be in, is to be at home, to be in the house ; to be present :

Is your father in ?—that is, is he at home, or in his office ?

What a place to be in is an old library !—*Lamb.*

'He is sure to be in at the death,' would be said of a hunter who would be close to the hounds when the quarry—say, a fox—was caught.

The Whigs are in, the Tories out,—that is, in office, out of office, as the leaders in Parliament.

To be in for a thing. A prisoner is in for theft,—that is, in prison for theft. A student is in for his degree,—that is, in at the examination for his degree. This man is in for losses,—that is, is exposed to or involved in losses. This man is in for blame,—that is, is blameworthy and is sure to be blamed. This boy is in for a good sound beating from his father,—that is, he will surely get such a beating.

This boy is to be married next month ; so his father is in for a grand feast to the caste.

In our College a student is fined if he is late : my brother was in for a fine one day last week,—that is, a fine was imposed on him.

To be in for it. Here the word *it* is indefinite. This phrase is colloquial for, to be involved in or committed to something that will bring down some disaster, as punishment, blame, or loss. Hence the proverb,

In for a penny, in for a pound.

To be in with, is to be friendly with, to have the favour of a superior :

He wishes you to think that he is in with the Governor.

To be off, is to be away, to put aside ; to go away, to go off :

His turban was off. His shoes are off.

He is off to England,—that is, he is in the act of going or is already gone off. They were all off to Chatham.—*Thackeray*.

The boat race is off,—that is, it is not to take place.

‘**Be off !**’ as an imperative, means ‘begone !’ and is usually a contemptuous command. Sometimes the form is, ‘Be off with you !’ or simply ‘Off with you !’

‘Be off ! you lazy fellow : off with you at once !’

In the saying, “To be off with the old love and on with the new,” *to be off* means, to be rid of, to have put aside.

To be on, is said of anything put on or attached to the body, as clothes, armour, spectacles, boots.

My spurs were on an hour ago.

His turban was on and his shoes were off.

To be out, is not to be in the house ; also, said of the tide at ebb ; said also, of a fire or lamp, meaning to be extinguished ; also, to be mistaken (colloquial).

My brother is out. When the tide is out, &c.—*Deſoe*.

The candle is out ; the fire is out ; the lamp is out.

You are out in your guess.

To be out in a game, is to have fallen out of it.

To be out with, is to be at variance with, to be out of favour with :

The boy is out with several of his schoolfellows.

To be over, is to be above in authority ; to go abroad through ; also, to have ceased or come to an end :

Thou shalt be over my house.—*Eng. Bib.*

The story was over the regiment in half an hour.—*Thackeray*.

The dream of loyalty was over.—*Green*.

When the eating was over and the drinking began.—*Kingsley*.

No improvement in business is looked for until the holidays are over.—*Eng. Newspaper*.

To be half seas over, is to be almost drunk, to be tipsy. This is colloquial.

To be three sheets in the wind, is slang for, to be tipsy.

‘It is all over with, or all up with, a person,’ means ‘he is undone’ ; as, It is all over with me.—*Scott*. The phrase is sometimes used colloquially as equivalent to, He is about to die and no remedy can cure him.

To have been to a place or a person, is to have gone to see it or him ; to have visited it or him :

He had been to . . . Mr. C. in the city.—*Thackeray*.

They had been to the panorama of Moscow.—*Thackeray*.

'Have you been to Agra lately ?' 'I have never been to it at all.'

To be up, is to be out of bed ; to have risen ; to be in a position of prominence ; to have expired,—said of time :

The sun is not up yet. He is up at five every morning.

The time is up,—that is, the allotted time has expired.

The rebels are up, *or* are up in arms, that is, are in insurrection.

The game is up with us.—*Dickens*,—that is, the game has ended for us. The 'game' referred to in this passage is a life of thieving.

He is up to anything,—that is, he is ready for any trick or adventure that may be suggested.

To be up to the eyes in work, is to be very fully occupied.

To be up to the ears in debt, is to be greatly burdened with debt.

To be up to, is to be equal to ; also, to be acquainted with :

This man is up to all the tricks of the trade.

The train is up to time,—that is, has arrived at the appointed time.

Do you think the horse is up to my weight ?—that is, strong enough to carry a man of my weight.

To be above doing a thing. When a man's self-respect or sense of moral right will not permit him to act in a certain way, he is said to be above doing so.

You should be above all meanness and chicanery and fraud.

National spirit should be so high as to make a strong power to be above bullying a weak one.

To be up and doing, is to be actively engaged as contrasted with loitering :

A farmer must be up and doing in spring if he would reap in harvest.

To be well up in a subject, is to have mastered it thoroughly.

To be well up for an examination, is to be well prepared for it.

95. The verb *to be* joined to certain adverbs gives expressions which are applied to health :

To be well, is to be in good health ; the opposite is, to be ill, or to be unwell. In the phrase, *to be pretty well*, the word *pretty* means moderately, expressing a less degree than *very*.

To be better, is to be convalescent ; or to have recovered from illness. To be worse, is to be more unwell.

Is your father quite well ? He has been ill, but is better now.

To be oneself again, is to be in one's normal state of health, of composure.

When one has been ill and has quite regained his health, he is said to be himself again.

Last night you were in such a passion that you seemed to have taken leave of your wits : I am glad to see you are yourself again to-day.

'You are not yourself,' means, you are not in your usual state or mood.

96. *To be well off, to be badly off, to be ill off, to be better off, to be worse off*, are expressions applied to one's circumstances or position in life, the meaning being evident. *To be well to do*, has the same meaning as *to be well off* :

She is pretty well to do.—*Thackeray*.

He is worse off than before.—*Lamb*.

The Africans, in the conquered colonies of Africa, are better off under British rule than in those colonies or portions unconquered.—*Wild*.

97. The present or past tense of *to be* is sometimes followed by the infinitive of another verb,—often the passive infinitive ; and this idiomatic construction commonly expresses necessity, capability, appointment, or determination :

He was to leave for England a month ago.

The marriage is to take place on Monday next.

From the place where we stood no village was to be seen.

This work is to be done before evening,—that is, must be done.

98. Adjectives are often joined predicatively to the verb *to be*. Hence we have,

To be abreast of, to be blind to, to be destitute of,

„ *afraid of, „ content with, „ equal to,*

„ *alive to, „ deaf to, „ worthy of,*

and many others. Some of these have notable peculiarities :

To be aware, or to be aware of, is to know. The first form is followed by *that* : the second by an objective noun or its equivalent.

He is not aware that his friend is ill.

He is quite aware of his friend's illness.

To be bitten. This phrase has sometimes the meaning of, *to be cheated or deceived*. So we have the phrase *the biter bitten*,—that is, the man who meant to overreach or cheat others has himself been outwitted and cheated. So Pope has the expression, “ The rogue was bit.”

He has bought a horse, but I am afraid he [the buyer] has been bitten.

To be born with a silver spoon in one's mouth, is a colloquial expression meaning, *to be born in affluent circumstances, to be a rich man's child* :

Struggles develop sturdy character. Those who are born with a silver spoon in their mouth rarely accomplish any of those great and good things which require force of character.

To be born under a lucky star. This phrase has descended from the time when people believed in astrology. It was thought that certain stars brought good fortune, and if one was born under such a star, he was sure to be fortunate in life. Though the belief in such things is exploded, the phrase remains ; and when a man has a stroke of good fortune, it

is sometimes humorously said to him, ' You were born under a lucky star.' In India where many still believe in astrology, all educated persons know that the science of astronomy has exploded the fancies of astrology; the stars have no more influence on human destinies than the roar of a lion has upon the growth of a palm tree. No one's life is always prosperous: days of adversity come to all.

In addition, we have the following from astrology:—

His star is in the ascendant.

This was an ill-starred expedition.

Under what malevolent star was this project born?

The word *disaster* comes from the same source. It is derived from the Greek words *dys*, bad, and *aster*, a star. So we have the phrase to thank one's stars.

To be equal to an occasion, is to be competent to act suitably to the occasion, to be able to cope with a difficulty that has arisen, to be competent to meet an emergency:

He is not quite equal to the task.

The New York tramp is not equal to the occasion.—*Daily Telegraph*.

To be near, is to be stingy, parsimonious:

I never thought he was so near till I saw how he dealt with his son who was starting for England.

To be past cure, past mending, past recovery:

The doctor declares that his patient is past recovery,—that is, that the patient will die.

This old coach is past mending,—that is, the coach is so broken down or so rickety that it cannot be mended.

To be posted up in a subject, is to be well acquainted with it. When the phrase is used without any subject being mentioned, the meaning is, well informed generally:

Here is a statement regarding Xerxes I don't understand, but let us ask Pestonji; he is well posted up in Persian history.

To be ready to do something, is to be about to do it, to be on the point of doing it:

I was ready to perish for thirst.—*Defoe*.

Some of them were ready to die with fear.—*Defoe*.

The armies of the Allied Powers were ready to bear down on Napoleon.—*Thackeray*.

To be shaky, is to be in an enfeebled or tottering condition.

The phrase is sometimes applied to a bank or firm supposed to be not able to discharge its liabilities. It is also used of one who has a feeling of great uncertainty about a result.

Men withdraw their money from a bank when they suspect it to be shaky.

' Will he pass for his degree? ' ' He is quite shaky about it.'

To be sick of a thing, is to be wearied and disgusted with it.

To be little worth or to be worth little ; to be not much worth, or to be not worth much. The former of each of these pairs of phrases is perhaps the more idiomatic.

All that he did for me was not worth much.

My time or labour was little worth.—*Defoe*.

The tongue of the just is as choice silver : the heart of the wicked is little worth.—*Eng. Bib.*

To be worth while. Sometimes worth the while, or worth one's while. *While* is here a noun. A thing not worth while attempting, is a thing upon which it is not worth spending the *while* or the time which the attempt would require.

It is worth while for you to try the experiment.—*Geo. Eliot*.

Learning Latin is not worth his while, for all the use he will make of it.

It will be well worth your while to consider this offer,—that is, this offer may be of advantage to you, and is therefore worth your consideration.

To be worth its weight in gold, is said of something extremely valuable. Occasionally the phrase is eulogistically applied to a person who in an emergency has performed some public work of great value :

In the desert a bottle of water is often worth its weight in gold.

This medicine cured her son and she counts every drop of it worth its weight in gold,—or, she counts the doctor who gave her the medicine worth his weight in gold.

99. A native of India would commonly say, *to be advantageous, to be serviceable, to be unavailing*. These are not wrong ; but an Englishman would usually prefer to say, *to be of advantage, or be to or for one's advantage, to be of service, to be of no avail :*

His well-meant efforts were of no avail.

It may be of service to others.—*Trench*.

Cease to be of any service at all.—*Trench*.

A free Press is of great advantage to a loyal people.

It should be to his advantage that he has made this discovery.

100. *To be* is used with other adjectival adjuncts :

To be the better for, the worse for, is to be in a better or worse condition because of :

His clothes are the worse for wear,—that is, are getting shabby.

He is the worse for drink,—that is, he is partially or wholly intoxicated.

The schoolmaster is much the better for his holiday. [cated.]

To be easy in mind. Sometimes, we have the mind is easy.

Now my mind will be easy.—*Thackeray*.

She is quite easy in mind about the whole affair.

To be ill at ease, is to be flurried, confused, not feeling happy or contented, disturbed in mind :

A thief must be ill at ease when he sees a policeman approaching.

One is often ill at ease when he has to meet a superior and is uncertain how he may be received.

CHAPTER X.

To be lost, or dead, to all feeling is to be so callous as to be past feeling; to be utterly hardened and heartless:

I once heard of a youth who was so dead to all right feeling that he would not pay for medicine for his sick father.

To be lost in the clouds: to be in cloudland. When a man gets into unintelligible speculations, or becomes inextricably involved in an argument, we say, he is in cloudland, or he is lost in the clouds, or he has lost himself in the clouds; he is in a fog. These phrases are commonly applied to a confused and confusing speaker whose thoughts are so hazy, so wrapped in clouds of mental confusion, that he cannot set forth his meaning clearly.

To be open to bribery, is to be willing to take a bribe.

To be caught napping. This is said of a watchman or sentinel found asleep when he should be watching, he is caught taking a nap or short sleep. Hence the phrase is applied to one who though usually quick and on his guard, is nevertheless deceived on a particular occasion.

To be caught red-handed, is to be caught in the act of committing crime.

To be set upon a thing, is to desire it greatly, to be bent on doing it:

She is set upon going to Benares next week.

To be wide awake, is to be so fully awake that one's eyes are wide open; hence, to be well aware of what one is doing, to be ready and watching for anything that may happen, to be on one's guard so as not to be deceived or cheated.

To be all ear, is to be a very attentive listener. The phrase is often used of a person who is trying hard to overhear a conversation which he is not supposed to hear.

To be no more, is to be no longer among the living, to be no longer existing:

Jenny was no more: she had died in the interval.—*Lamb.*

Man lieth down and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep [of death].—*Eng. Bib.*

To be nowhere, is colloquial for, to be so far behind in a competition as to be not worth taking into account, to be in a position of no importance whatever:

He was nowhere in the examination, being last on the list but three.

101. The use of *to be* with some noun adjuncts is noteworthy.

To be an authority on a subject. When a man is known to be so fully acquainted with a subject that his opinion on it commands respect, or is considered decisive in any doubtful question, he is said to be an authority on that subject.

Huxley is an authority in natural science, and anything but an authority on metaphysical or religious matters.

To be no chicken, is to be no longer young, to have arrived at years of discretion. This is colloquial and rather contemptuous.

To be Greek, or double Dutch, to one, is colloquial for to be as unintelligible to one as an unknown tongue:

His enunciation was so bad and his voice so low, that the speech he made was all Greek to me.

To be a good hand at, is to be skilful in, clever at. We can also say, *a capital hand at*, *an excellent hand at*, *a crack hand at*, and we also have opposites of these, such as, *a poor hand at*, *a bad hand at*, *a wretched hand at*.

You can hardly fancy what a capital hand she is at embroidery.

Rama may be a crack hand at wood-carving, but he is a wretched hand at painting.

To be a host in oneself, is literally to be equal to a host, that is, a great many persons: and hence to be a person of great powers or attainments:

Napoleon was to his soldiery a host in himself.

You will not want for fun so long as Mohan is in your party; he is a host in himself.

To be master of the situation. *The situation* here means, the circumstances of a case as they now are; and to be *master of the situation*, is to be in a position to decide by one's influence and action what the result shall be.

To be a nobody, is to be a person of no importance, to be a commoner, to be sprung from no family of importance, to have no connections of important position. An English nobleman of no mental capacity is sometimes spoken of as a 'titled nobody.'

The vizier is the real ruler and the prince is a mere nobody.

The peers that Cromwell created were nobodies in the view of the old nobility of England.

To be somebody, is to be a person of some importance:

He struts about with an air of importance as if he were somebody.

To be a party to a thing, is to be concerned in it, to consent to it; to be a participator in it:

I will be no party to this arrangement.

England was a party to the Treaty of Berlin.

To be a prey to doubt, to grief, means to be consumed with doubt, grief.

To be a slave to a thing; as drink or opium, is to be so addicted to it as to be unable to overcome the craving for it.

102. TO BE with other phrases.

To be of age: to be under age. In England a person is said *to be of age* when he has attained to twenty-one years of age: he is said also then to have *attained his majority*, or to have *come of age*. *To be under age*, is to be under twenty-one years of age: such a person is called a *minor*. But we do not call one who is of age a *major*.

In cases where either party [to a marriage] is under age and not a widower or widow, &c.—*Act of Parliament*.

He is of age; ask him; he shall speak for himself.—*Eng. Bib.*

To be of a certain age, is an indefinite expression signifying the age of any person between forty and sixty.

To be off one's head, is colloquial for, to have lost balance of mind, to have lost control of reason, to be insane:

The fellow talks as wildly as if he were off his head.

To be under a cloud. When a man rightly or wrongly falls under suspicion, he is said for the time to be under a cloud; the sunshine of success or favour no longer falls upon him; he is not in good repute.

To be under a person's thumb, is to be unduly under that person's rule or control.

To be with one in a business, is to agree with him in it, to be in harmony with him in it, to be joined with him in it.

He is thoroughly with us in our efforts at reform.

To be within hearing, is to be some distance off, but yet so near as to be able to hear. So, **to be within call**.

Take care of what you say: there is a servant within hearing.

Margaret slept in the biggest room upstairs, and her grand-daughter in a kind of closet adjoining where she could be within hearing, if her grandmother should call her in the night.—*Lamb*.

To be within an ace of, is colloquial for, to be very nearly:

He was within an ace of being shot,—that is, he narrowly escaped being shot.

To be within an inch of, is another phrase of similar meaning.

To be down in the mouth, is colloquial for, to feel depressed, to be mortified:

He is down in the mouth because he has failed in the examination.

To be one's right hand man, is to be one's chief helper, to be a helper whose services could not well be dispensed with:

This agent has been the Company's right-hand man for seven years.

To be the making of one, is colloquial for, to be the reason or cause of one's advancement:

Accept this appointment: it may be the making of you.

Georgé Stephenson's perseverance was the making of him.

103. TO BE AT with phrases.

To be at the beck and call of another, is for you to be so subserviently under his rule that he makes unreasonable demands on your service :

You really must not expect me to be at your beck and call ; I have my own business to attend to.

To be at one's best, is to be using one's powers to the utmost of one's ability and to the greatest advantage ; to be in one's greatest prosperity :

The days when Spain was at her best are long since gone.

Is Macaulay at his best in his essay on Clive ?

To be at daggers drawn, is said of two parties between whom there is as much bitter enmity as if they stood face to face with daggers drawn, ready to stab each other :

The quarrel between these two men has unhappily grown more bitter till now they are at daggers drawn.

To be at death's door, is to be so ill as to be about to die :

This man seemed to be at death's door last night.

To be at ease, at one's ease, is to be in a condition of ease or tranquillity ; to feel repose ; to have facility or readiness :

He is quite at ease in writing English.

I felt I should be at my ease in the descriptive parts of a novel.—
George Eliot.

To be at home, is to be in one's own house. To be from home, is to be away from one's own house.

He was at home when I called yesterday.

Here, when my parents have been from home, I have stayed for hours together.—*Lamb.*

To be at home in a subject, is to be fully acquainted with it :

A discussion arose about the moral teachings of Socrates, but only one person in the company was at home in the subject.

To be at home with a person, is to be on friendly, familiar terms with him, as if one were an inmate of his home :

He received me so cordially that I was at home with him at once.

Sometimes it is, to feel at home with a person.

To be at large, is to be unrestrained :

His dog is chained in the day time, but is at large at night.

To be at liberty : to be at fault : to be at any expense, at some expense, at no expense, are readily intelligible and should be committed to memory.

Who is at fault in this matter ?—that is, who is to be blamed ?

You are not at liberty to sign another man's name.

What expense were you at ? I should be at no expense.—*Deſoe.*

To be at a loss, is, to be puzzled, to be unable to decide ; to be in uncertainty. The phrase often implies felt want or bewilderment arising suddenly. **To be at no loss**, is the opposite.

I am at a loss to understand his motive.

I was at a great loss for candles.—*Dejoe*,—that is, I was greatly baffled because I had no candles.

He is never at a loss for an appropriate word,—that is, in speaking he never needs to hesitate and wait for the appropriate word to come into his mind.

To be at one, is to be agreed, to be in harmony.

To be at sea. This phrase is used metaphorically and is applied to a person confused or in uncertainty of mind.

This boy is quite at sea in history ; he cannot answer a single question.

The phrase *at sea* is used with other verbs and means, away out from land ; also, following a seafaring life :

This man has a son at sea.

Here is a piece of carved wood picked up at sea.

To be at sixes and sevens, is colloquially said of persons who cannot agree. The phrase, more or less, implies that the parties carry on strife and do not wish to agree. It is also used of *things* which are in a muddle or out of order.

The servants have gone off, leaving everything at sixes and sevens ; Home Rulers, who are all at sixes and sevens among themselves, agree only upon one thing, namely, &c.—*Review of Reviews*.

To be at the top of the ladder, or **at the top of the tree**, is to be as high as one can be in his profession or avocation, to be above all others in the same calling. And the phrases are used with a few other verbs.

Professor Cayley, of Cambridge, was at the top of the tree in pure Mathematics.

This gentleman may yet mount to the top of the ladder in the Judicial Department.

To be at one's wits' end, is to be greatly perplexed, not to know what to do in an emergency :

I knew not what to do nor what to think ; I was therefore at my wits' end.—*Fuller*.

This boy is at his wits' end for money to buy the books he needs.

To be at pains to do a thing, is to take trouble to accomplish it :

I have been at pains to examine all these accounts.

104. TO BE IN with phrases.

To be in the chair at a meeting, is to be chairman of the meeting.

To be in one's cups, is to be in a state of intoxication :

The merchant was in his cups when I called at his bungalow.

To be in bad odour, to be not in good odour ; also, to get into bad odour. These are equivalent and mean, to be or become unpopular by giving offence.

A man who is known to be of licentious habits cannot but be in bad odour with all respectable people. He may be wealthy and receive outward respect, but no good man will esteem him.

The Nuggershet has got into bad odour with the people of the city by his motion to increase municipal taxes.

To be in a bad way, is to be in a condition which is not prosperous or happy ; or the phrase is used of a sick person who is not recovering. Sometimes it is, **to be not in a good way.**

Affairs in Spain have been in a bad way for some time past.

These children have not been in a good way since their mother died.

To be in the doldrums, is colloquial for, to be in a state of listlessness or low spirits. A portion of the Atlantic Ocean north of the equator and near the coast of Africa is named by sailors, 'The Doldrums.' This region is often quite calm even when strong breezes blow in other parts of the ocean. Before the age of steamships, sailing vessels, when they got into this region, sometimes lay becalmed for a considerable time. The prepositional phrase is used with other verbs. **To be in the dumps,** has the same meaning.

We had a day or two in the Doldrums, spending a week in crossing a belt three hundred miles in width : this was the most unpleasant part of the whole voyage.—*English Newspaper.*

Pluck up courage and go about your work with spirit : you look as though you were in the doldrums.

To be in easy circumstances, is to be well off, to have a comfortable way of living.

To be in one's element, is to be in a position where everything around is congenial, to be in agreeable work or company. The opposite is, **to be out of one's element.**

Would a coolie be in his element in a merchant's office ?

People raised suddenly from poverty to affluence are often quite out of their element in their new position.

To be in a fair way to do a thing, is to be likely to do it, to have the hope and means of accomplishing it :

He is in a fair way to become a rich man.

The doctor thinks his patient is in a fair way to recovery.

To be in high feather or in fine feather, is colloquial for, to be in high spirits, to be exultant.

To be in flower. Flowering shrubs or plants, when in the blossoming stage, are said to be in flower or in bloom :

In England the rhododendron is in flower in early summer.

To be in a *fix*, is colloquial for, to be in perplexity: to be in a difficulty and unable to extricate oneself:

His cart has stuck fast in the river, so that he is in a bad *fix*.

To be in keeping with, is to be suitable to, to harmonise with, to correspond to. The opposite is, to be out of keeping with.

This unostentatious kindly act is quite in keeping with his character. The bustle and stir of the town was out of keeping with the sadness of his spirit.

To be in one's line, or one's way, is colloquial for, to pertain to one's business or calling:

Mending nets is quite in the fisherman's line.

You may make a speech or write a poem, but such things are not in my way.

To be in a person's good books, is to be in favour with him.

To be in one's bad books, is to be out of favour with him.

To be in a pretty pass, means to be in a difficulty, out of which there is no escape. To be in a mess, has the same meaning.

We also say, things have come to a pretty pass.

A person is said to be in his teens when he is between the age of twelve and twenty; all the numbers coming in between end in -teen; hence the phrase.

In England, few girls, as a rule, are married while still in their teens.

To be in sight, is said of a thing which can be seen. The opposite is, to be out of sight. To say, however, that a thing is out of sight, implies that it was recently visible.

We watched them so long as they were in sight.—*Thackeray*,—that is, we stood gazing after them as they went away and watched till they went out of sight.

To be in step. Two or more persons are said to be *in step* when, walking together, they all put down their right foot simultaneously and then the left foot simultaneously. To be out of step, is the opposite of this.

To be in a temper, is to be in a bad temper.

To be in time, is to be as early as is necessary:

'Were you in time for the train?' 'Yes, just in time,'—implying that there was no time to spare.

He was not in time for the train,—that is, he was too late to catch the train.

To be in tune. A musical instrument is said to be in tune when it is in a fit condition for being played on. Metaphorically, a person is said to be in tune for a thing when he is in the humour to take to it readily; or generally, to be in a happy state of mind. The antithetic phrase, is to be out of tune.

My harp is not in tune,—or, is out of tune.

Are you in good tune for study to-day?

He has heard of his son's successes and he is in fine tune.

To be in the van, is to be in the front rank, to take the lead:

Will Shakespeare always be in the van of English poets?

To be in the wind, is literally, to be in a position where the wind blows upon you, to be in a current of wind; also, metaphorically, the phrase is colloquially used of a rumour of news. 'What's in the wind to-day?' means 'What news is there to-day?' The phrase would be used especially when an announcement was expected. The phrase in direct address would not be respectful to a superior and would be used only among equals. Also, **to be in the air**.

To be in the wrong box, is colloquial for, to be in uncongenial circumstances, not to be in a position to secure what one desires:

He thinks to win this case in court: but when the trial is over, he will find that he is in the wrong box.

105. TO BE ON with phrases.

To be on the alert, is to be watchful and ready for any emergency. The same meaning is expressed by, *to be on one's guard, to be on the watch, to be on the look-out*.

The watchman was on the alert all night.

To be on the wane. The moon is said to wax and wane; she is said to be on the wane when she has passed full moon and the bright disc is day by day diminishing. Hence the phrase means generally, to be gradually growing less, to be diminishing, to be decreasing.

The power of the Turkish Empire has long been on the wane.

Image worship is on the wane: the idol temple must give place to the Christian Church.

To be on the look-out, or **to be on the watch**, is to be in the act of watching or looking for some particular object or for anything that may appear.

He has been on the watch for you for three hours.

On board ship there is always a man on the look-out.

This man is on the look-out for a good investment for his money.

To be on one's high horse, is colloquial for, to stand on one's dignity, to assume a lofty tone or manner because one is offended.

To be out of temper, means to be out of good temper, to be in bad temper. Strangely enough, **to be in a temper**, also means, to be in bad temper.

Do not go to such a serious business in a temper.

I did not care to say much to him, as he was evidently out of temper.

To be on one's guard, is to be watchful, to be vigilant. The opposite is, *to be off one's guard*.

To be on the carpet, is to be under consideration, under discussion or debate. We have also the phrases, **to bring on the carpet**, **to come on the carpet**. All these are colloquial.

What is on the carpet now?—that is, What topic is being considered?

To be on good terms with oneself, is said of one who evidently has a high opinion of his own talents and attainments, one who thinks himself a very estimable person :

Your schoolmaster is plainly on very good terms with himself.

To be on the eve of, or **verge of doing a thing**, is to be about to do it.

To be on one's last legs, is to be in a tottering or sinking condition, to be about to collapse :

'This poor man is on his last legs.'—This if said of a man's business would mean, that his business had failed and he is unable to hold out any longer. But if said of a man in respect of health, this phrase would mean, that he is about to die.

In some sections of the Hindu community, the caste system is on its last legs.

To be on a person's back, is to upbraid him often, to be down on him, to find fault with him in a carping way :

No wonder this clerk is dejected : his master is always on his back,

To be on the right side of forty, is to be less than forty years old. **To be on the wrong side of fifty**, or **on the shady side of fifty**, means, to be more than fifty years old.

106. TO BE OUT OF with phrases.

To be out of the question, is said of a thing which is either quite impracticable, or not worth consideration :

His proposal for bringing water to the city is out of the question.

To be out of sorts, is colloquial for, to be slightly unwell :

I have been out of sorts to-day and not up to my work at all.

To be out of place, is to be inappropriate or inconsistent :

Advice about the training of children would be out of place in a book on Chemistry.

To be out of one's mind, or **out of one's senses**, is to be insane :

This poor woman is quite out of her mind.

She cries and screams as if she were out of her senses.

A book is said to be out of print, or **not in print**, when the copies of it have all been sold and it is no longer to be had from the booksellers :

The book you speak of is out of print ; but if it should appear that there is a demand for it, no doubt a new edition will be issued.

107. To be neither here nor there, is used colloquially not of locality as the adverbs might suggest, but used to signify, to be of no importance, to be not worth taking into account :

His opposition is neither here nor there : he has no influence.

At a meeting there are declared to be eighty-five votes for a motion and thirteen against. Some one calls out that the numbers are wrong ; that there are fourteen against. But the chairman declares the motion carried, remarking that in the circumstances one vote more or less is neither here nor there.

To be full of oneself, is to be vain, to have an exaggerated estimate of one's own powers or position, to be puffed up, to be filled with vanity :

He struts about so full of himself, that he is only a laughing-stock. He is as full of himself as if the whole town belonged to him.

To be lost on one. An effort made to help one is said to be *lost on one* when it is misused.

To be under a wrong impression, is to have a misapprehension and to be influenced thereby. It is often implied that the wrong impression is unpleasant and burdensome. The verb *labour* is also used here.

You are under a wrong impression in supposing that I wrote the anonymous letter which you saw in the newspaper.

He is labouring under a wrong impression if he thinks that the doctor can cure him.

To be the order of the day. If the Government of India decide to curtail expenditure in the Public Works Department, for instance, then it could be said in regard to that Department, Retrenchment is the order of the day. Or if the authorities of a city go steadily forward making new streets, encouraging the citizens to build better houses, and generally improving their city, we may say in regard to it,

Renovation and improvement are the order of the day.

The phrase does not necessarily imply the issuing of any particular 'order' : it rather refers to a course of action which is general and of continual or frequent occurrence.

He is his father's son, is said of one who in disposition or talents or looks is like his father. The colloquial phrase, **He is a chip of the old block**, expresses the same meaning.

Some of the phrases in this chapter joined with the verb *to be* may be attached in composition to other verbs ; but the explanations given above will guide the student to their meaning in those cases.

CHAPTER XI.

GROUPS OF IDIOMATIC EXPRESSIONS.

108. There are certain sets of common idiomatic expressions belonging to particular subjects. We put together a few such sets of idioms.

Money: Debt: Business: Buying and Selling.

Ready money or cash is money now available for use.

To **earn money**, is to work for it and receive it as wages.

To **make money**, is so to conduct business as to make profit.

To **save money**, is to spend less than one's income and so to lay up or reserve money.

To **raise money**, is to levy it as a king might do; to get together money for present use. To **raise the wind**, is a colloquial expression meaning, to obtain ready money by any sort of expedient.

To **throw away money**, is to spend it lavishly and foolishly.

He had his **money locked up** in bank shares,—that is, invested in bank shares and he could not readily sell them.

To be **in debt**; to be deep in debt; to be over head and ears in debt, are easily understood. To be **out of debt**, is said of one who has been in debt but is now free from it.

Bad debts, are debts regarded as irrecoverable, as not likely to be paid.

The man who **lends money** is, the **creditor**. The man who **borrow money** is, the **debtor**.

A creditor **lends money** to a debtor; a debtor **borrow money** from a creditor; one man **owes money** to another. Note the prepositions.

'I want a loan of thirty rupees.'

'What interest will you give?' 'Ten per cent. per annum.'

'Do you owe anything to anybody else?' 'Yes, I owe fifty rupees to a banker.'

'When will you pay me back the sum?' 'I hope to clear it off in six months,'—that is, to pay it all back in six months.

On **'Change**, means, on the Exchange.

To be **in pocket** through a business transaction, is to have gained profit by it. To be **out of pocket**, is to have met with loss; also, to have spent all one's money.

Articles are said to be **dear** when they cost more than they are usually worth, and **cheap** when they cost less. After a light rainy season, corn is dear,—that is, high priced.

'A falling market' is explained in Chapter IV. 'A strong market' means when prices are rising.

When the price of articles gets lower, they are said to come down, or fall in price.

In England cloth is sold by the yard, butter by the pound, eggs by the dozen.

A trader deals in tea and tobacco.

A man is said to do business, or to transact business, with another.

A man is said to carry on business, or carry on a trade; but to follow a profession.

One is said to drive a trade when he is managing his business very successfully. When one's business is extraordinarily brisk, he is colloquially said to be doing a roaring trade.

'Does his writing bring him in anything?' 'Yes, it brings him in (= produces as income) three hundred rupees a year.'

The sale of this field of grain should bring in (= yield) a large sum.

He gave forty rupees for a bullock, but I consider the animal well worth the money,—that is, good value for the price paid.

A man of means, a man of wealth, a man of money: these mean a rich man.

The man is worth two thousand rupees, means he has property worth two thousand rupees.

A man is solvent when he can pay all just monetary claims upon him. Insolvent, is the opposite.

A bankrupt, is a man declared by a court to be unable to pay his debts.

To sell a person up, is forcibly to sell his goods after legal process in order to pay his debts.

Of an article sold, you ask, What did it sell for? or What did it fetch? or What did it bring in?

Of an article bought you ask, What did it cost? or What did you pay for it? or What was the price of it?

An article is said to sell well, or to be well sold, when it fetches a good price.

What does he want for his cow? or, What is he asking for his cow?—that is, What price has he put on the cow he is selling?

'What will you take for your saddle?' 'I do not wish to part with it.' In these idiomatic expressions, the question means, 'What will you sell your saddle for?' and the answer, 'I do not wish to sell it.'

The stationer's stock has all been disposed of,—that is, his stock of goods has all been sold.

You buy an article in the market, in the bazaar, in a fair, at a shop.

You buy things from a seller: he sells his articles to you.

A shopkeeper's goods are on sale, or for sale.

To put up articles for sale, or on sale, is to offer them for sale.

To put up a thing for auction, or to auction, is to offer it for sale by auction.

To bring a thing to the hammer, is to sell it by auction. The fall of the auctioneer's little hammer indicates that the article is sold.

The creditors have a claim to everything : plate, books, and furniture will all go to the hammer.—*Blackwood's Magazine*.

Men at an auction bid for the articles offered for sale. Two men often bid against each other and thus put up the price.

'What will this picture go for in the auction?'—that is, How much will it sell for in the auction?

'Did you buy anything at the auction?' 'No: I did not even make a single bid.'

The nett proceeds of a sale, is what a sale brings in after all expenses of the sale are paid.

To make a bargain, or to strike a bargain, is to settle the terms of the bargain. Formerly an agreement or bargain was ratified by the parties striking hands or shaking hands.

To close a bargain, is to finally agree to the terms of it.

To drive a bargain, is to settle with difficulty the terms of the bargain.

To drive a hard bargain, is to beat down the seller's price and with great difficulty to induce him to accept what is offered.

A workman receives wages: a professional man gets fees.

A salary, is a stipulated sum paid at periodic times, every month or every year, for services continuously rendered. In India salaries are commonly fixed by the month; in England, by the year.

To buy for cash or for ready money, is to pay down the price at the time of purchase. Business men always like ready-money transactions.

To buy on credit, is to buy from a person, as for instance from a shopkeeper, intending to pay at a future time.

To get goods on credit, is to buy them on credit.

To settle an account or pay a bill, is to pay the amount of it in money

Note the idiomatic expressions in the following:—

I order goods from a shopkeeper,—that is, I let him know either orally or by letter or through some one else that I want such and such articles. He fills up the order and sends me the goods. He makes out his bill or account and sends it also to me. I send him back the bill and the amount of it in money, whereupon he receipts the bill and returns it to me. I file the receipted account, so that if, through the shopkeeper's mistake, a bill is ever presented for these goods again, I shall be able to produce the receipted account to show that they have been paid for.

To pay one's way, is to pay for things as one goes on, to live without getting into debt.

To pay a debt by instalments, is to pay a portion of it at one time and a further portion at another, and so on till the whole amount is paid. When all is paid, the amount is said to be paid in full, or the debt is said to be discharged.

'Rice is steadily advancing,'—that is, Rice is advancing in price.

'Surats a shade firmer,'—that is, The kind of cotton known as Surats is slightly higher in price.

'Sugar just a trifle easier,'—that is, sugar is slightly lower in price.

'Consols firm in the morning at par, but left off easier in the afternoon.' 'Consols' is a contraction for the 'Consolidated Funds,' the British Government funds. The nominal or par value of these is £100 each. Consols are said to be at par when they sell at their nominal value of £100. The other part of the expression means, that when the market closed they were a little lower in price.

The G. I. P. Railway shares are looking up,—that is, they tend to become dearer, they tend to rise in money value.

To dishonour a cheque. If A pays B by giving him a cheque drawn on a banker, the banker may refuse to pay the amount if he has not enough of A's money in his hand. When he thus refuses to pay, he is said to dishonour A's cheque. Most business men consider it a disgrace to have their cheques dishonoured.

To forge a cheque, is deliberately to enter something wrong in the cheque—either altering the figures to enlarge the amount, or forging the name of the person who is represented as issuing it.

Buyer and seller are said to come to terms, when they mutually agree on the price to be paid.

You lodge money, or deposit money, in a bank; you invest money in shares or stocks; you draw money out of a bank; a miser hoards up money; a spendthrift squanders money.

Commission is a charge for doing business for another person. Also a small sum charged for a money order by post.

Paper money, includes rupee notes, cheques.

109. Letters: the Post Office.

You write a letter to a person—not *upon* a person.

You address a letter,—that is, you put your letter into an envelope and write on the envelope the name and address of the person to whom you are sending the letter.

You stamp the letter,—that is, you affix the postage stamp.

You post the letter,—that is, you put it into the post office.

You send a letter to the post,—that is, you send it by a messenger that he may drop it into the post office.

A letter miscarries,—that is, it somehow goes astray in the post office and is lost.

Do not say the 'postal peon,' but the postman.

The postman delivers letters,—that is, he goes round the town and leaves the letters at the houses of the persons to whom they are addressed.

The clerk in the post office sorts letters, that is, he arranges and classifies them according to their destination.

After the letters are sorted, they are put into the mail bag and despatched. The mail for England leaves India once a week.

The man who is at the head of the post office in any town, is called the Postmaster.

The whole Postal Department is under the direction of the Postmaster General.

'Our letters crossed,'—that is, I wrote to you and you wrote to me, but my letter had not reached you when you wrote, nor had yours reached me when I wrote. The two letters, as it were, met and passed each other in the post.

The Dead Letter Office is explained in Chapter III.

An autograph letter, is a letter written by the hand of the person whose name is at the foot of it. The term is applied only in the case of persons who commonly have a clerk or amanuensis to write their letters. The King sent an autograph letter of condolence to the widow of the deceased General.

Cipher writing, or writing in cipher, is writing in such an arrangement of letters or words previously agreed upon as only the writer and the receiver can understand.

110. Warfare: War: Battle: Siege.

A nation declares war against another. A nation, after trying negotiations with another, fails to obtain what it wants and appeals to arms, or appeals to the sword,—that is, declares war.

Two nations go to war, commence hostilities, wage war.

A war is a contest carried on for some time between two states or nations. A battle is a combat, an encounter, an engagement between two opposing armies. In a war there may be many battles. A battle is fought; a war is waged, carried on.

A civil war is a war carried on between two opposing sections of the same nation.

An offensive or aggressive war is a war begun by attacking another nation. A defensive war is a war carried on by a nation to repel an invasion.

A pitched battle is one in which the hostile forces have taken up fixed positions. Figuratively, it means a determined contest of any kind in which there is bitter personal antagonism.

A decisive battle or engagement, is a battle which is so successful for one of the parties that it leads to peace being made because the worsted party has come to see how hopeless the struggle is.

Armies are said to be drawn up in battle array; to join battle; to engage in battle. One army offers battle, or gives battle to the other.

To open a campaign, is to begin the operations of a war.

Men serve in a campaign.

To open fire, is to begin the firing in a battle.

Which nation was the first to draw the sword, or to take up arms?—that is, which first began war?

An army takes the field,—that is, begins a war.

The battle field, or the field of battle, is the place where the battle is fought. The field is lost or won, means, the battle is lost or won. To keep the field, is to continue a campaign already begun.

One army gains, or wins, or obtains the victory; the other sustains defeat. A victorious army puts the opposing force to flight.

The rebels are up in arms,—that is, have taken the field.

Let the rebels lay down their arms,—that is, let them cease fighting.

A garrison holds a fortress.

A town holds out against a beleaguering army.

An army lays siege to a town.

To raise a siege. When an army, besieging a place, withdraws from the siege, it is said to raise the siege.

To storm a fortress, is to attack it fiercely and capture it.

To strike one's flag, or colours, is to surrender.

To beat a retreat, is to retire hastily before a superior force.

To give quarter, is to extend mercy to the conquered.

'Lambs at the mercy of wolves must expect no quarter.'

To quarter soldiers on the inhabitants of a town, is to make those inhabitants give them food and lodging.

The phrases, 'the sinews of war' and 'council of war,' are explained in Chapter IV.

To engage the enemy, is to bring the enemy into conflict.

A capitulation, is a surrender on conditions.

A white flag, is the sign of truce.

An object is said to be within range, when it is within the distance to which a bullet will carry.

III. IDIOMATIC EXPRESSIONS ABOUT CLOCKS AND WATCHES.

We speak of the works of a clock or watch, not the machinery, or the wheels. You wind or wind up a watch or clock. A clock or watch runs down and will not go again till it is wound up.

Your clock loses time,—that is, it goes too slow.

Clocks and watches keep time and show time.

Is your watch a good time-keeper?—that is, does it go regularly without getting fast or slow?

His clock is ten minutes too fast,—that is, before the proper time.

The clock has just struck eight. The clock is on the stroke of twelve,—that is, it is about to strike the hour of twelve.

'What's the time?' 'It is five minutes to ten.'

112. IDIOMATIC EXPRESSIONS OF Time.

(1) EXPRESSIONS OF Time HAVING NO PREPOSITION:—

He has ten rupees a month. He means to go to Bombay next week.
 An hour after you left the rain came on. It rained all night.—*Defoe*.
 His brother was married yesterday morning.

Æneas left Troy the very night it was taken.

She had lived among them two years, and not one was sorry that she went away.—*Thackeray*.

I was sent for, the other morning, to the assistance of a gentleman who had been wounded in a duel.—*Lamb*,—that is, one morning a few days ago.

(2) EXPRESSIONS OF Time REQUIRING A PREPOSITION.

The heat was intense at two o'clock. He went off on Friday.

I expect an answer to my application by the end of June.

We were in church a little before the clock struck eight.—*Lamb*.

In less than half an hour it blew a hurricane.—*Defoe*.

For *in*, with expressions of time, see page 144.

For the distinction between *in the same time* and *at the same time*, see page 145.

(3) EXPRESSIONS OF Time WITH *since*, *before*, *ago*.*

Never place *since* before an expression denoting duration or a period of time. But *since* is correctly put before an expression denoting a point of time.

'He has been ill since a week,' is therefore incorrect; it should be, 'He has been ill for a week.'

'He has been ill since Tuesday,' is correct.

Indian students often use *before* when they should use *ago*.

'He went to Calcutta before two months,' is wrong: it should be, 'He went to Calcutta two months ago.'

Before also has the meaning of 'formerly':

The Emperor's health is no worse than before.—*English Newspaper*.

(4) MISCELLANEOUS EXPRESSIONS OF Time.

A little time ago, or a little while ago, means a short time ago.

A long time ago, a long while ago, are also commonly used.

Long, long ago, is a very long time past.

In course of time, in process of time,—that is, as time wears on.

In an instant, in a moment, in a second,—that is, in a very brief space of time.

On an instant, means at once, without a moment's delay.

On the spur of the moment, means at once, without a moment's reflection, impulsively.

* For a full discussion of these, see *Studies in English*, CHAP. X.

In the nick of time, means, just at the most opportune moment.

A ship . . . picks him up in the nick of time.—*Literary World*.

To be in time, or to be in good time, is to be early enough ; in time, also means eventually.

The farmer tries to get in his crops in good time.

He came in time to see the fireworks.

The cheat is in time found out,—that is, eventually found out.

In times gone by,—that is, in times indefinitely past, usually a long time ago.

He applied for a post time after time, that is, repeatedly.

I have met him in the street many a time,—that is, frequently, often.

At times, means sometimes. At all times means always.

Government, at stated times, issues reports about Education,—that is, at regular intervals, or at fixed periods.

Complaints have been made against this man from time to time,—that is, frequently, often.

✓ By and by I saw him coming running towards me.—*Defoe*,—that is, after a little while I saw him coming, &c.

Ever and anon the tolling of a bell was heard,—that is, time after time, repeatedly, though not with frequent repetition.

He gets into difficulties every now and then,—that is, time after time.

✓ The dead of night, is midnight.

At the eleventh hour, is at the latest available time. This phrase is derived from the parable of the labourers in the vineyard given in the Bible. (See *Matthew* xx. 1-16.)

The arrangements are on the eve of completion.—*Fawcett*,—that is, are almost completed.

To spend time, to pass the time, is to use it up.

This man has spent three hours in consulting a Cyclopædia.

She has gone to pass the forenoon with her friend.—*Thackeray*.

A man loses time, = lets time pass without turning it to account.

To waste time, to idle away time, to while away time, to fritter away time, to trifle away time, all mean to spend time uselessly or foolishly or aimlessly.

Nowhere is so pleasant to while away a few weeks at, as one or other of the Universities [Oxford or Cambridge].—*Lamb*.

✓ To kill time, is to busy oneself in some useless thing, but so as to make the time pass without tediousness.

Spare time, is time to spare, leisure. Spare here is an adjective.

He has plenty of time on his hands,—that is, he has plenty of leisure

I had time enough to do my work in.—*Defoe*,—that is, I had enough time to do it.

Time hangs heavy on his hands,—that is, he finds it difficult to kill time, he has nothing to occupy his attention.

Such phrases as 'For about a year,' 'in about a year,' 'for about a month,' are intelligible, but the form of the idiom has to be observed.

He has been in Ceylon for about two years,—that is, during two years, or perhaps a little more or less. The same meaning is tersely and correctly expressed thus:—He has been in Ceylon two years or so.

I finished this work in about a fortnight.—*De foe*.

Some ten days after the ceremony, &c.—*Thackeray*,—that is, about ten days, &c.

To beat time, is to mark or note regular time in music by the motion of the hand or foot. The feet of the dancers keep time to the music.

To sing in time, is to give each note in the music its proper duration of time. To sing up to time, is to sing fast or slow as the speed of the tune requires.

He is working against time,—that is, he is working in the hope of finishing his work within a given limit of time: he and time are matched against each other and he means to see which will finish first.

This newspaper is out of date,—that is, the date of its publication is past, so that its news is now stale.

Time out of mind, or time immemorial, is time so long past that memory does not reach back to it.

English youth have been so educated time out of mind.—*Thackeray*.

He tries to make the best of his time,—that is, tries to use it to the best advantage. Also, to make the most of his time.

He will be here in no time,—that is, in a very short space of time. But the phrase 'in no time' in this sense is vulgar.

When a Bill is under discussion in Parliament and a member rises and says, 'I move that the Bill be read a second time this day six months,'—that is, six months from this day, he means by that proposal to have the Bill shelved or rejected, for he knows that Parliament will not be in session on that day six months.

To have an easy time of it, is to live in quiet and comfort, to lead a life of ease and to be without worry or hard work. 'It' in this case is impersonal and redundant.

So long as Mr. Brown was collector, the clerks had an easy time of it, but there was a change when his successor came in.

To take one's time, is not to be in a hurry.

To bide one's time, is to wait patiently for a favourable opportunity:

The deer are coming and the tiger is in the thicket biding his time.

To serve one's time, is to fulfil an engagement to serve an employer during a stipulated period. An apprentice serves his time.

'My time is up and I must go,' means, my time for waiting is exhausted and I must now go away.

Take your time, means, don't be in a hurry.

It is time we were there, = we ought to have been there by this time.

To take time by the forelock. The Greeks represented Time as an old bald-headed man with a single lock of hair on his head—a forelock :

Time is painted with a lock before and bald behind, signifying thereby that we must take time by the forelock ; for when it is once past there is no recalling it.—*Swift*.

We cannot catch time from behind ; he must be taken by the forelock. His pate is too bald to be held back.—*Mursell*.

His time is come, means, the time of his death is come.

To number one's days, is to have regard to the shortness of human life ; to consider one's latter end. The phrase is drawn from Moses' prayer to God.—' Teach us to number our days, that we may apply our hearts unto wisdom.' (*Psalms* xc. 12.)

His days are numbered, means, he is soon to die, his end is near.

113. EXPRESSIONS ABOUT Sight.

An object is said to be *in sight* when you can see it. An object *not in sight*, is one not now visible. *Out of sight* is applied to a thing which lately was, but is not now, in sight.

The ship is gone out of sight,—this implies that it lately was in sight.

You are said to lose sight of an object when it passes out of sight or beyond your field of vision. When a thing moves and you move too, watching it so as not to let it out of sight, you are said to keep it in sight. The hunter kept the deer in sight as long as he could. Therefore, to lose sight of, and keep in sight, are expressions of opposite meaning.

The proverbial phrase, ' out of sight, out of mind,' is applied when a thing is forgotten because not seen.

A frigate hove in sight,—that is, came into view.

I caught sight of boys who were trying to hide behind a hedge.

I cannot bear the sight of it, means, I cannot endure to look at it.

Your field of view, is the expanse over which your eye can sweep, usually limited to what can be seen through a telescope or a microscope.

The sights of a great city, are the objects in it worth seeing.

Sight-seeing, is going about to see noteworthy objects.

114. ABOUT THE Sea Shore.

To go to the sea shore, is to go down to the edge or shore of the sea. When one goes to live for a time for change of air by the shore of the sea, we say, he has gone to the *seaside*, and not *sea shore*.

To go to sea, is to take to a seafaring life.

To be at sea, is explained on page 260.

The tide ebbs and flows.

Spring tides, are the high tides at full moon and new moon. Neap tides, are the low tides midway between new moon and full moon.

An able-bodied seaman, is a skilled sailor.

An ordinary seaman, is an unskilled sailor.

115. EXPRESSIONS ABOUT Ships.

To live in a gale,—said of ships.

No boat could live in such a storm,—that is, no boat could remain afloat through such a storm. *Live* here means, outlive, survive.

To weather a storm. A ship is said to weather a storm or to ride out a storm, when it withstands successfully the brunt of the storm, when it comes safe out of the stress of weather which the storm occasioned.

To ship a sea, is to take in a quantity of water from a large wave breaking over the ship's side.

✓ To put to sea, is to leave port and start on a voyage.

A ship is said to founder, when it goes down at sea and is lost. It is said to founder with all hands, when in sinking it carries down all the people on board. Those drowned at sea are sometimes said to sink into a watery grave, or sink down to a watery grave.

To set sail, is to spread out the sails. And inasmuch as the result of spreading sails is the onward motion of the ship, to set sail has come to mean, to start on a voyage.

The gallant navy that had set sail with him [Ulysses] from Troy.—*Lamb.*

To make sail, is to increase the quantity of sail already spread.

To strike sail, is to lower sail or take in sail.

A ship is said to be bound for a place, when that place is her destination, or is the port to which she is sailing.

To sail before the wind, is to go in the direction towards which the wind is blowing.

To sail close to the wind, is to sail against the wind as much as possible. It means metaphorically to make a statement which is literally true, but yet conveys a false impression.

A ship is said to be water-logged when her hold has got filled with water. In this condition she does not obey her helm but is at the mercy of the waves.

To take to the boats, is to leave a sinking ship and get into the small boats which are carried on every large ship.

A ship's log, is the daily record kept on board recording the ship's progress in her voyage.

To put the ship about, is to change the course of the ship.

A ship puts into a port or touches at a port or place,—that is, she calls at that port or place for some reason and afterwards proceeds on her voyage. Note that we use either *she* or *it* of a ship.

Ships put into port to coal,—that is, to get a fresh supply of coals.

To cast anchor: to weigh anchor. To cast anchor, is to throw one or more anchors over the ship's side, and thereby moor the ship. To weigh anchor, is to raise or draw up the anchor so as to let the ship proceed.

To drop anchor and to come to anchor have the same meaning as to cast anchor. Ships ride at anchor.

A ship is said to make the harbour when she reaches the harbour. This is usually said when it has required great effort and skill to bring the ship to the harbour.

To give a broadside, is a naval phrase meaning, to discharge at once at an enemy all the guns along one side of a ship. Hence the phrase has come to mean, to make a vigorous attack upon an opponent, to assail with a volley of arguments.

I bore with his insolence as long as I could, and I then gave him such a broadside as made him hang down his head for shame.

To sail, or be, in the same boat with a person, is to be equally exposed with him to risk or danger or misfortune.

To sail under false colours. Every ship at sea is expected to carry the flag or 'colours' of the nationality to which it belongs. If a ship's captain, in order to deceive others, displays the flag of a nation other than his own, he is said to sail under false colours. If a slave ship were afraid of being boarded, it might if challenged run up false colours in order to escape detection. Hence the phrase has come generally to mean, to pretend to be what one is not, to try to deceive.

The flag half mast high, is the sign that some one on board is dead.

'What flag is she flying?' would be asked regarding a ship seen in the offing, of unknown nationality.

Trade follows the flag. The phrase means that wherever the navy gains conquests, commerce will soon follow into that region. Or it may mean that traders prefer to trade with colonies which are under the same government as their own country.

To lose one's reckoning, is to miscalculate. The master of a vessel at sea is said to lose his reckoning when from any cause—as, his nautical instruments getting out of order—he mistakes his latitude or longitude and therefore steers wrong. So when in ordinary affairs a man makes mistakes so that he cannot reach his aim, he is said to lose his reckoning.

To see land. When a shipwrecked sailor sees land, his hopes revive and he makes fresh efforts to save himself. So the phrase is used generally of one who passing through difficulties has the prospect of seeing them soon ended. To see land, therefore, means, to have a prospect of adversity being past.

A man-o'-war, that is, a ship of war, which has its sides wholly or partially protected with iron plates, is called an ironclad.

When a ship crosses the equator, it is said to cross the line.

When a ship sails round a cape, it is said to double the cape.

A man before the mast, is a common sailor. The officers are behind the main mast.

116. ABOUT Fire: Lamps: Candles.

You light or kindle a fire; you light a lamp or a candle. It is wrong to say, 'Fire a lamp,' or 'Fire a candle.' You fire a gun or a pistol or a cannon,—that is, you make it go off.

You put out a fire, a lamp, or a candle,—that is, you extinguish it in any way. You blow out a candle,—that is, you put it out with a puff of your breath. The wind blows out a lamp or a candle.

When a lamp or fire or candle is put out in any way, or when of itself it ceases to burn, we say, it goes out, or it is gone out, or it has gone out.

The lamp is out: the fire is out: the candle is out,—imply that the lamp, the fire, or the candle was burning, but has now ceased burning.

A fire, a lamp, a candle, a torch is lighted, burns, blazes, flickers, goes out, is put out, burns out, dies out.

Give us of your oil, for our lamps are gone out.—*Eng. Bib.*

To fan the flame. To fan the flame, has the effect of increasing it. The phrase is commonly used of attempts to increase an evil influence, as sedition, agitation, passion, excitement, &c. To add fuel to the flame, is to add fresh provocation, to intensify strong feeling or passion.

Openly he professed loyalty, but in secret he was fanning the flame of sedition.

Abortive efforts to crush the rebellion only added fuel to the flame.

To burn the candle at both ends, is used when a person steadily overtaxes his energies so as to injure his health. It is implied that energy might have been husbanded and applied to better uses.

The game is not worth the candle, means, that the advantage or enjoyment to be gained is not worth the trouble spent in gaining it.

He is not fit to hold a candle to you. Before gas was invented, people were lighted through the streets of London by boys carrying torches or 'links,' hence called link-boys. Hence the phrase means, 'He is quite inferior to you.'

117. ABOUT Health.

A man is said to be well, to be ill, to be in good health, in rude health, in robust health, in poor health, in ill health, in delicate health.

A man falls ill, gets ill, takes ill, becomes ill, gets better, is well, is quite well, is convalescent, recovers, is himself again. (See page 252.)

To be on the sick list, is to be laid aside by illness. The phrase would primarily be applied to soldiers unable from illness to do any duty.

He has got a change for the better, means, that his illness has taken a turn, and he is now improving.

He has had a bad attack of fever and is still very weak.

He has had sunstroke, or an attack of sunstroke.

He is far gone in consumption, and there is no hope for him,—that is, He is so worn down in consumption that no one expects him to recover.

He is not a strong man. This may mean one or other of two things according to the connection in which it stands :

(1) It may mean, He is not a man of robust general health; he is rather a delicate man.

(2) It may mean, He is not a strong-minded man who could be depended on to carry through vigorous measures in an emergency.

His spine is so injured that his life is despaired of.

He was seized with cholera and died in a few hours.

The doctor says that my sister's left lung is affected.

My brother died of heart disease.

118. EXPRESSIONS ABOUT Death :

To be called away, or to pass away, means to die.

To go the way of all flesh : to go the way of all the earth, are equivalent and mean, to die. Also, to pay the debt of nature. The expressions are somewhat poetical.

The soldier's wound is very bad ; he will soon go the way of all flesh.

The days of David drew nigh that he should die ; and he charged

Solomon his son, saying, ' I go the way of all the earth.'—
Eng. Bib.

To breathe one's last, is a gentle way of saying, to die.

To be gathered to one's fathers, is to die. This is a Biblical phrase. It does not mean merely that the corpse of the dead person is buried with the dust of his kindred, for the expression is used of several who were not buried with their own people. It means that the immortal spirit of the one who has died has gone to the world of spirits to be with the spirits of his departed fathers. Hence one who has died is the departed.

To go to one's account, is to die and go to the bar of God to give account for the things done in this present life.

To join the majority, is to die. The idea is, that far more persons of the human race have died and gone from this world than are living on the earth now. Hence, when one dies, it is sometimes said that he has joined the majority, or gone over to the majority, or joined the great majority.

To come into the world, is a colloquial phrase, meaning, to be born. To depart this life, is to die. God in His providence fixes the term of each one's life, and when the fixed time for a man's life to end has arrived, we sometimes say, His hour has come. His course is run, is of like meaning. The phrase *drop off* is sometimes used colloquially and a little contemptuously for, to die.

The changed countenance and the intermittent breathing showed plainly that his hour was come.

To die a natural death : to die a violent death : to come to an untimely end. If one dies from ordinary natural causes, he is said to die a *natural death*. If one dies by violence, as by murder, he is said to die or meet a *violent death*. If one meets death early in life, as by drowning or starvation, he is said to *come to an untimely end*.

119. There is considerable variation in the forming of national names. Note the following:—

Country.	Individuals.		Generic Name for the Nation.
	Singular.	Plural.	
England.	An Englishman.	Englishmen.	The English.
Scotland.	A Scotsman.	Scotsmen.	The Scotch.
Ireland.	An Irishman.	Irishmen.	The Irish.
France.	A Frenchman.	Frenchmen.	The French.
Spain.	A Spaniard.	Spaniards.	The Spanish.
Portugal.	A Portuguese.	Portuguese.	The Portuguese.
Belgium.	A Belgian.	Belgians.	The Belgians.
Holland.	A Dutchman.	Dutchmen.	The Dutch.
Switzerland.	A Swiss.	Swiss.	The Swiss.
Italy.	An Italian.	Italians.	The Italians.
Germany.	A German.	Germans.	The Germans.
Austria.	An Austrian.	Austrians.	The Austrians.
Hungary.	A Hungarian.	Hungarians.	The Hungarians.
Denmark.	A Dane.	Danes.	The Danes.
Hanover.	A Hanoverian.	Hanoverians.	The Hanoverians.
Sweden.	A Swede.	Swedes.	The Swedes.
Norway.	A Norwegian.	Norwegians.	The Norwegians.
Malta.	A Maltese.	Maltese.	The Maltese.
Servia.	A Serb or Ser- vian.	Serbs or Ser- vians.	The Serbs or The Servians.
Greece.	A Greek.	Greeks.	The Greeks.
Turkey.	A Turk.	Turks.	The Turks.
Russia.	A Russian.	Russians.	The Russians.
Poland.	A Pole.	Poles.	The Poles.
Finland.	A Finn.	Finns.	The Finns.
Lapland.	A Laplander or Lapp.	Laplanders or Lapps.	The Laplanders or The Lapps.
Egypt.	An Egyptian.	Egyptians.	The Egyptians.
Morocco.	A Moor.	Moors.	The Moors.
Arabia.	An Arab.	Arabs.	The Arabs.
Afghanistan.	An Afghan.	Afghans.	The Afghans.
Beluchistan.	A Beluchi.	Beluchis.	The Beluchis.
Persia.	A Persian.	Persians.	The Persians.
Tartary.	A Tartar.	Tartars.	The Tartars.
Ceylon.	A Sinhalese.	Sinhalese.	The Sinhalese.
Japan.	A Japanese.	Japanese.	The Japanese.
China.	A Chinese or Chinaman.	Chinese or China- men.	The Chinese.
Siam.	A Siamese.	Siamese.	The Siamese.
Burmah.	A Burmese.	Burmese.	The Burmese.
Malacca.	A Malay or Malayan.	Malays or Malayans.	The Malays or Malayans.
Thibet.	A Thibetan.	Thibetans.	The Thibetans.

We have also a Christian, a Jew, a Mohammedan or Mahometan, a Parsi, a Hindu, a Buddhist; with the corresponding terms, Christians, Jews, Mohammedans or Mahometans, Parsis, Hindus, Buddhists.

CHAPTER XII.

GROUPS OF IDIOMS WITH CERTAIN VERBS: *BREAK, CARRY, CAST, CATCH, COME, CUT, DO, FALL, GET, GIVE, GO, HAVE, HOLD, KEEP, LAY, MAKE, PLAY, PUT, SET, STAND, TAKE, THROW, TURN.*

120. BREAK.

To break cover, is come forth from a lurking place as hunted game would do.

To break a fall, is to lessen the force of a fall either by active interference or by happening to be in the way of the person or thing falling.

To break ground, is to plough or dig untilled ground; and metaphorically, to commence an undertaking.

To break the heart, is to afflict grievously, to cause to die of grief.

To break the ice. In a company, conversation flags; there comes an awkward silence; the person who then introduces a topic which soon becomes matter of general conversation is said to break the ice. The phrase also means, to get over the feeling of restraint which one may have in the presence of a new acquaintance.

To break one's mind to another person, is to disclose one's thoughts or anxieties to him,—generally said of a burdened heart.

To break news to a person, is to communicate disagreeable and unexpected news to him in such a gentle way as to diminish the shock which the news will give him:

He did not care to break the matter personally to her husband.—*Thackeray.*

He broke the news to his wife as gently as he could that he had lost all his fortune through the failure of the Oriental Bank.

To break another person's spirit, is to tame him into spiritless meekness.

Broken health is impaired health.

A broken constitution is an impaired constitution.

Broken sleep is interrupted sleep.

We have also the expressions, morning breaks; daybreak,—corresponding to nightfall; a storm breaks; a break (=rift, opening) in the clouds.

121. CARRY.

To carry one's point, or to gain one's point, is to attain to the goal aimed at; to overcome obstacles placed in one's way; to defeat opposition in argument or debate. Both idioms imply strenuous opposition.

All Hindus know the evils resulting from the wicked system of child marriage; yet the reformers find it most difficult to get people to give up the custom. But they will carry their point yet.

To carry everything, or all, before one: to carry the day. These mean, to overcome all opposition, to win the victory, to succeed in the thing attempted.

How is it that of these two men engaged in the same business, one can scarcely get a living, while the other carries all before him? In the struggle with superstition, education if linked with true religion should carry the day.

To carry another person's judgment, is to convince him that your opinion is right, and so to persuade him to agree with you. He may have formed no opinion on the matter in question, or he may have formed an opinion adverse to yours. An advocate tries to carry the judgment of the jury.

To carry captive: to carry away captive: to lead captive, mean, to take away into captivity, as prisoners of war:

In ancient times, many prisoners of war were led captive and compelled to live as slaves in the land of their conquerors.

To carry a thing too far, is to continue efforts or pranks beyond what is prudent or safe.

How far will this gun carry? means, how far will a bullet shot from this gun go?

To carry matters with a high hand, is to domineer, to take strong measures, to exercise authority with crushing force;

The Principal of the College carried matters with a high hand and expelled two students for what after all is but a trivial offence.

There were murmurs of disloyalty in Spain, but the Government carried matters with a high hand and very speedily crushed the incipient rebellion.

122. CAST.

To cast an eye upon, is to glance at.

To cast, or throw, light upon, is to illuminate.

At the inquest, after protracted investigation, a woman came forward and stated some facts which cast fresh light on the way in which the man came to his death.

The hieroglyphic monuments of Egypt throw much light on the ancient history of that country.

To cast into the shade: put into the shade: throw into the shade. These are equivalent and mean, to render less noticeable or less attractive or less remarkable.

A newspaper gives a thrilling account of outrage; next day's paper tells of more horrible things still; you say the latter account casts the other into the shade.

The two ladies threw my girls quite into the shade.—*Goldsmith*.

To cast a slur upon one, is by word or act to cast a slight reproach upon him. Many a man brings a slur on his own good name by stooping to some mean or disreputable act.

To cast in one's teeth, is to retort reproachfully, to make an insulting statement to one openly. There is implied a state of altercation between the parties. The statement made may be true or false; it is said in passion; and is intended to sting the person to whom it is spoken.

He cast it in Mohan's teeth that he had seen him drunk, whereas on inquiry it turned out that he had mistaken another man for Mohan.

123. *CATCH*.

To catch fire, is to become alight or ignited.

To catch one's eye, is to arrest one's notice by being seen, to fall under one's notice. Or, if I keep looking at a man till his look meets mine, I am said to catch his eye.

I did not catch his eye, else I should have bowed to him.

As I looked through his book, several printer's errors caught my eye.

To catch a train, is to arrive at the railway station in time to go by a train, and to go by it; so, to miss a train, is to arrive at the station too late to go by that train. So, to catch a steamer; to miss a steamer.

I am sorry you have missed the train, for you cannot now catch this week's mail steamer from Bombay.

This verb has a similar meaning in

The sail is so set as to catch the wind.

To catch with chaff is to deceive easily. In England boys often set snares for birds, and, to induce the birds to come, they spread a little grain on the ground around the gins or snares: but chaff will not do if the birds are at all wary. The phrase is applied metaphorically also. If you expect to draw some reluctant person into a project, you must offer him some distinct advantage, for he is not to be caught with chaff. Hence the proverb is applicable to both birds and men,—'Old birds are not to be caught with chaff.'

To catch it, is colloquial for, to get a scolding or a beating or some other unpleasant treatment. *It* is here indefinite.

To catch at a straw. The proverb is 'A drowning man will catch at a straw'. When a man in difficulties, finding nothing substantial to lay hold of, grasps at something trifling and unsubstantial, he is said to catch at a straw.

To catch a Tartar, is to seize or encounter an adversary who proves too strong for his assailant. A Tartar is a native of Tartary. The story goes that in battle with the Turks an Irish soldier shouted to his comrade, 'I've caught a Tartar.' 'Then bring him with you,'—that is, as a prisoner. 'But he won't come.' 'Then come along yourself.' 'But he won't let me.' The fact was that the Tartar had caught the Irishman. Hence the general meaning of the phrase as given above.

We are like the man who boasted of having caught a Tartar, when the fact was that the Tartar had caught him.—*Cautions for the Times.*

124. COME.

To come to close quarters, is to tackle an antagonist closely. The phrase is used of wrestling or of debate.

To come to light, is to become known.

To come to pass, is to happen, to occur.

To come to grief, is said of a person who meets with disaster, or of an article unexpectedly injured, or of a scheme that proves abortive.

To come to hand, is idiomatic for, to reach one:

His letter came to hand yesterday = I received it yesterday.

Come, come! would be said as a gentle reproof to one who was giving information and who hesitated to tell everything:

"Come, come! 'out with the whole truth: we must know all about the matter."

To come to be, means, generally, to become:

He has come to be highly thought of,—that is, he has so risen in people's esteem that they now think highly of him.

His word has come to be considered of great weight.

To come amiss: to come wrong. These mean, to come in an inconvenient or unsuitable time or way. When it is said of a man that *nothing comes wrong to him*, the meaning is, that he is a very capable man, able to do any work or meet any difficulty that presents itself to him.

A legacy seldom comes amiss to anybody.

You are so well prepared for any emergency that nothing can come wrong to you.

To come home to a person, is to appeal successfully to his reason or his self-interest; to touch his feelings closely.

To come to a head, or to gather head, is to mature, to be ready to burst forth,—said of a boil, of a conspiracy.

Get the boil lanced when it comes to a head.

Allow such hateful feelings to come to a head.—*Trench*.

Tennyson speaks of Britain as a land "where faction seldom gathers head."

To come to a standstill: bring to a standstill: be at a standstill. A standstill is a stop or a standing at rest.

When the steam is shut off, the machinery soon comes to a standstill.

Trade in Turkey has been brought to a standstill owing to the uncertainty existing in regard to tariffs.—*English Newspaper*.

Negotiations between the Malagasi and the French are at a standstill.—*English Newspaper*.

To come to one's level: to bring a man to his level. The former of these means, to be humiliated and brought down from vain self-esteem. The latter expression means, to bring a vain man down from his undue estimate of himself, and teach him to esteem himself at his true value.

This Parsi when he first came from Surat to Bombay took on airs and pretended to be a man of great importance; but others who knew him some years ago set themselves to take him down, so that in a short time he had come to his proper level.

To come to know; to come to one's knowledge. I come to know a thing, or that thing comes to my knowledge,—that is, the thing becomes known or is made known to me. It is the form of these idioms that needs to be noted. Neither expression implies anything as to the source of the knowledge. *I have been informed*,—that is, by some person. But *I have come to know*,—that is, through some person, or by letter, or through a newspaper, or by my own observation, or by any other means. The latter phrase is quite indefinite as to the channel by which the knowledge came.

To come to no good: come to no good end: come to a bad end. It is said of an idle and thoughtless young fellow, 'That youth will come to no good.' If, besides, he is reckless of consequences, we say, 'He will come to no good end,' or 'come to a bad end.'

To come out of a business with clean hands, is sometimes said of a man who comes out perfectly innocent while others have done misdeeds. The phrase 'clean hands' is in this phrase synonymous with uprightness, innocence.

To come, or fall, under one's notice or observation.

A worse case of leprosy never fell under my notice.

If such conduct as you describe comes under my notice, it shall receive a severe reprimand.

To come short of, or fall short of, is to be less than is requisite or expected. When great deficiency is meant, the word 'far' is introduced into the phrase. And *short of*, which means 'less than,' is sometimes used with other expressions.

Men have tried gold mining in India, but the results have come far short of, or fallen far short of, their expectations.

We are satisfied that nothing short of the Repeal of the Act of Union will content the Irish people.—*Morning Post*.

To come off with flying colours, is to emerge from a conflict with brilliant success. The idea involved is this: A regiment goes into battle with its banner or colours displayed; it engages in the fight and emerges with banner unscathed in the conflict, with colours fluttering in the breeze.

At the recent examinations, Sorabji came off with flying colours.

The Patidar was beaten when his case was first tried, but he appealed to a higher court and now he has come off with flying colours.

To come off second best: to get the worst of it. These are similar in meaning. They mean, to be defeated in a contest, as in an argument, or in a legal action, or in public competition for a post to which only one person would be appointed. *It* in the second phrase is indefinite.

There is no come and go with him,—that is, he is so obstinate that no persuasion could change him.

125. CUT.

To cut short, is to shorten or abridge what is likely to lengthen out. A man is said to *cut short* his speech when he ceases speaking sooner than he might have been expected to do. We say of a person that his life was *cut short*, meaning that he died prematurely: and in this there is an allusion to the classical mythology, according to which Atropos, one of the Fates, cuts the thread of life which her sister Clotho is spinning.

To cut, or sting, to the quick. The *quick* is the sensitive flesh, that which is susceptible of keen feeling. The phrase means, to cause acute pain.

Your reproaches cut him to the quick.

A good man is often stung to the quick by baseless imputations and slanders: the more upright he is the more keenly will he feel the pain.

To cut off in its bloom, is to destroy a fair thing when in its prime:

Cholera cut his life off in its bloom.

How many of the English poets were cut off in the bloom of their years?

To cut the Gordian knot. The following is from Webster's Dictionary :

"*Gordian knot*, a knot tied by Gordius, a king of Phrygia, in the thong which connected the pole of his chariot to the yoke, and which was so very intricate that there was no finding where it began or ended. An oracle declared that he who should untie this knot should be master of Asia. Alexander the Great, fearing that his inability to untie it would prove an ill augury, cut it asunder with his sword. Hence a *Gordian knot* is an inextricable difficulty; and to *cut the Gordian knot* is to remove a difficulty by bold or unusual measures."

And the phrase is sometimes used when an unexpected turn of affairs opens a way out of a serious difficulty.

The eldest son maintained that all his father's property belonged to him; the other sons insisted that they should have equal shares with him. This led to unseemly strife, which bade fair to prove endless till the eldest son's death cut the Gordian knot, for he died intestate and left neither wife nor children behind him.

To cut a figure: to cut a dash. To *cut a figure*, is to perform a conspicuous part, to attract attention either in wonder or admiration. To *cut a dash*, is colloquial for, to make a flourish, to make a vain show. Both these expressions, especially the latter, are slightly contemptuous.

To cut and run, is to be off with all possible speed. The phrase was applied first to cutting a ship's cable and the ship sailing off immediately from her moorings.

To cut one's stick, is a common slang phrase, meaning, to run out of the way.

126. DO.

We have in CHAPTER III. dealt with *Do* as an auxiliary verb, and as a substitutive verb, and now we take some idiomatic meanings of *Do* as a principal verb.

1. It means, to perform, to accomplish, to execute a work: as,

Six days shalt thou labour and do all thy work.—*Eng. Bib.*

France would be able to do in 1694, what she had done in 1693.

I cannot do more than indicate the line of thought which he pursued.

Will you kindly show me how to do (= solve) this problem?

What shall be done to the man whom the king delighteth to honour?—*Eng. Bib.*

Macaulay says of William III. that no sovereign did so much to secure and extend the power of the House of Commons.

2. *Do* also means, to finish, to complete: as,

Thy will be done.—*Eng. Bib.*

Will the carpenters have done by twelve o'clock?

They will get their wages when they do their work.

The past participle *done* is often used in this sense of completeness; so that *to be done* is often equivalent to, to be used

up, to be exhausted. For example, were a tailor to say that his thread was *done*, we should understand him to mean that his supply of thread was used up and was exhausted.

So, to have *done*, is to have finished : as, *I have done writing.*

To have *done with*, is to have completed, to have no further concern with : as, *I have now done with this disagreeable business.*

3. *Do* sometimes means, to cause, to bring about : as,

Come with us and we will do you good.—*Eng. Bib.*

Have the heavy rains done your house any damage ?

4. *Do* is sometimes intransitive and means, behave or act :

Be careful not to do so again. Do justly and love mercy.

Moses did as the Lord commanded him.

Unto this day they do after the former manner.—*Eng. Bib.*

5. *Do* has in some connections the peculiar meaning of, to cook, to make ready a thing for eating. To *do* a mutton chop, is, to cook it and prepare it for eating.

We have seen already that *done* sometimes means *used up*, and now we see that it sometimes means *cooked* ; so that expressions like, *Are the cakes done ? The rice is done*, would not of themselves enable one to determine whether the meaning was *Are the cakes exhausted ?* or *are the cakes cooked ? The rice is all used up*, or *The rice is cooked*. But in such cases, all ambiguity is removed by the connection in which *done* stands.

6. *Do* is at times used in conversation for, to deceive, to play a trick upon, to humbug, to outwit. The participle *done* is frequently employed in this way. As,

He felt he had been done by designing men.

Be careful as to the terms of your bargain, for that man will try to do you if he can.

In the colloquial or slang expression *done brown*, there is a mingling of the meanings, to cook and to deceive. A piece of meat is properly and thoroughly cooked when it is kept over the fire till it becomes of a brown colour : hence the phrase, to be *done brown*, means to be thoroughly tricked or hoodwinked, to be completely befooled.

7. *Do*, from a different root—the Anglo-Saxon *dugan*, to avail, to fare, to thrive, to profit—is the second *do* in the common phrase. *How do you do ?* The first *do* is the auxiliary.

The same verb from the same source, *dugan*, is found with the meaning to answer an end, in such expressions as :

'That will do,'—meaning, that will be enough to serve the purpose.

'It did very well,'—that is, it suited very well, it was quite sufficient.

To look one way and row another, may do on water, but not on land.—*Geikie.*

To do good, evil, well, ill, are readily intelligible from the following:—

Do good in all the ways you can, to all the people you can, and just as long as you can.

He is doing well (= succeeding) in his new line of business.

The patient has been doing well (= progressing favourably) all day.

I fear the poor man is doing ill,—that is, not getting on well in the world, or not improving in health, according to the context.

He is doing good by his lecturing,—that is, he is accomplishing a good result.

He is doing well by his lecturing,—that is, he is making a good deal of money by his lecturing.

He is doing well in his lecturing,—that is, he is doing the work of a lecturer well.

To do one's best, is to exert one's power to the utmost, to put forth one's best and most diligent efforts.

To be well to do, is to be in prosperous circumstances, to be well off. *Well-to-do* is sometimes put before a noun as a compound adjective, and is also used as a noun:

Two persons are early introduced in the book, both merchants, and both well-to-do men, who have risen in the world.—*Literary World*.

Previous to 1840, correspondence [in England] was in many respects a luxury which only the well-to-do could indulge in.—*English Newspaper*.

To do one good, is to be of advantage or benefit to one:

The medicine . . . did me good the day before.—*Defoe*.

It does the mourner's heart good to tell the story of its grief.

To do one a favour or a kindness: as,

Will you do me the favour of accepting a small present of fruit?

You will do me a kindness if you will append your name to this memorial.

To do oneself the pleasure of, is a polite expression.

I hope to do myself the pleasure of calling on you this afternoon, is a polite way of saying,

I hope to call upon you this afternoon.

But the expression is politely intended to indicate that it will afford me pleasure to call on you. True politeness however requires that the phrase should never be addressed to a superior. You must never obtrude your own pleasure on the notice of a superior: he may graciously say that it will give him pleasure to see you.

To do a thing by fits and starts, is to do a thing impulsively and a small portion of it at a time:

Can good character be built up by fits and starts of moral living?

To study by fits and starts is not the way to prepare oneself for the serious business of life.

To do a thing off-hand, is to do it at once without delay or hesitation ; to do it without forethought or preparation :

I gave him a difficult problem in Algebra and he did it off-hand.

To do a thing by hook or by crook, is to do it by any means, fair or unfair, direct or indirect ; to certainly do it, no matter by what means :

It is the part of the police by hook or by crook to bring criminals to justice.

A French Admiral in a time of war once wanted to bring his warship into Waterford Bay, in the South of Ireland. At the entrance to the bay there are two headlands, one on each side, one called Hook Head, and the other Crook Head. The Admiral's attempt was opposed, and he declared that he would enter either ' by Hook or by Crook,'—meaning that he would pass in by keeping near to one or other of the headlands. This is said to be the origin of the phrase. Another origin equally fantastical is given about two rival lawyers in London called Hook and Crook : clients said they would win their case by lawyer Hook or lawyer Crook.

To do wrong, is sometimes used in the sense of, to make a blunder, to commit an error of judgment :

I had done wrong in parting with Xury.—*Defoe*.

So far as I can see, you have chosen the right course and you would do wrong to make a change.

To do honour to, or do reverence to, is to honour, to reverence.

To do the honours, is to act as host or hostess at an entertainment.

To do death, is to put to death. Byron uses the words, " Done to death by sudden blow."

The fairest shepherd on the hills,
Having done himself to death for his lost love,
Lay like a marble statue.—*Morris*.

To do a city, is to visit the city and see the sights of it.

" Done ! " said in response to a proposal means, I assent, I agree. " No sooner said than done ! " means, that as soon as a thing is proposed to any one, he immediately executes it, and utters this phrase as his response.

To do a thing under the rose, is to do it in a manner that forbids disclosure. Among the ancients the rose as a symbol of secrecy was hung up at entertainments, to indicate that nothing said there was to be divulged. Sometimes the Latin phrase *sub rosa*, meaning *under the rose*, is used. " This was told you *sub rosa* " means, this was told you as a secret and should not be made known.

To have to do with, is to have business with, to deal with :

What have I to do any more with idols ?—*Eng. Bib.*

You may try to clear yourself of all blame, but you had to do with this disgraceful affair.

To have nothing to do with, is the contrary of *to have to do with* :

I will have nothing to do with him,—that is, I am resolved to have no intercourse or dealings with him.

When one wants to get rid of another person who will not be shaken off, he may say to him, “ I will have nothing to do with you.”

127. *FALL*.

To fall foul of, is to run against, to come into collision with :

If this new clerk continues his criticisms, he will soon fall foul of the Collector.

To fall in love, is idiomatic for, to fall into love :

The young couple readily fell in love with each other.

To fall into abeyance, is to cease to be exerted or used :

This law has been allowed to fall into abeyance.

To fall out of use, is to cease to be used. We also say, *drop out of use* :

As a language grows, new words are introduced and many words fall out of use.

To fall to work, or *set to work*, is to begin to do work. In these phrases *work* is a noun.

Let the men fall to work at once.

He set briskly to work and finished the job in two hours.

To fall a prey to, is to be the victim of. A traveller in Russia sometimes falls a prey to wolves. When people plot against a man to ruin him and succeed in their malicious attempts, he is said to fall a prey to their machinations.

Turkey will yet fall a prey to the rapacity of another Power.

To fall to the ground, is to come to nothing, to be fruitless, to prove useless, to become ineffective :

The meeting was large, yet his motion found no seconder, and therefore fell to the ground.

Samuel grew and the Lord was with him, and did let none of his words fall to the ground.—*Eng. Bib.*

128. *GET*.

To get clear of, is to disengage oneself from, or become free from difficulty or annoyance.

To get drunk, is to become drunk ; whereas *to get drink*, is to procure drink.

To get one's back up, is to become irritated.

To get forward, is to advance ; also, to prosper : as,

Let the carriage get forward to the gate.

This man is industrious and is sure to get forward in the world.

To get hold of, is to obtain hold of : as,

With great difficulty I got hold of the rope.—*Defoe*.

To get home, is to reach or arrive at one's own house : as,

Drink your health when you get home.—*Thackeray*.

When he got home, a sad spectacle offered itself.—*Lamb*.

We also use expressions like the following :

When I had got a mile on my journey, I found I had left an important letter behind me.

To get rid of : to be deprived of. To get rid or quit of a thing, is to get free from a thing you wish to be free from. To be deprived of a thing, is to have a thing taken from you which you wish to keep. Hence we do not say that people are deprived of a tax ; they get rid of a tax, or are relieved of it, or are freed from it. A man may be deprived suddenly of his property.

Get rid of me or get me a situation.—*Thackeray*.

To get the upper hand : to get the better of. These mean, to get the ascendancy or the superiority, to prevail over. To have the upper hand of one, or to have the better of one, is to have the ascendancy, to be the stronger.

Of two rival spinning companies, one is richer and better managed than the other, and therefore soon gets the upper hand.

Trickery in trade may for a time get the better of honesty, but the deceitful man is found out in the end.

To get into hot water : to be in hot water. *Hot water* is here metaphorical for perplexing, difficult, irritating circumstances. The phrases are colloquial.

The schoolmaster got into hot water with the Inspector for taking part in political meetings.

It often happens that the young Hindu wife is in hot water as long as her mother-in-law lives.

To get into a mess, is to drift into difficulties ; to get into a muddle :

His accounts seem to have got into a mess.

If he follows his present extravagant course, his affairs will soon get into a pretty mess.

To get into a scrape, is inadvertently to come into trouble and difficulty. The opposite is, to get out of a scrape.

How came you to get into such a scrape with your neighbour ?—

This implies that your neighbour is greatly annoyed at your conduct and is ready to take revenge.

It is easier to get into a scrape than to get out of one.

To get wind, is for some news or information suddenly to become widely known, or unexpectedly divulged. There is implied a wish on some one's part that the thing divulged should have been kept secret.

The story got wind and was over the camp in a few hours.

129. GIVE.

To give a person to understand, is to lead him to believe, to give him ground or reason for believing a thing. To *be given to understand*, is to be led to believe.

The engineer gave me to understand that there would soon be a vacancy for a clerk in his office.

To give oneself to. We have already seen in Chap. IX that *to be given to* a thing, means to be devoted or addicted to it. To *give oneself to* a thing, is to apply oneself habitually to it. The phrase is expressive of habit.

Give yourself to diligent study and you will almost certainly succeed. If a man give himself to vicious habits, what good can be expected of him?

To give oneself trouble about a thing, is to be solicitous about it, to take pains about the doing of it:

They gave themselves little trouble about me.—*Lamb*.

These people have given themselves no trouble about carrying out the order of Government.

To give one a bit of your mind, is colloquial for, to scold him, to find fault with him, to speak or write upbraidingly to him. To give one a trimming, has the same meaning and is colloquial.

He has treated me very badly and I mean to write a letter and give him a bit of my mind.

To give or show a person the cold shoulder, is to treat him coldly, to receive him without cordiality; also, to turn the cold shoulder to a person:

How despicable it is for a man to give the cold shoulder to his former friends because he has now grown richer than they!

If you have been impudent to a gentleman, you may expect him to show you the cold shoulder.

To give chase, is to pursue something that is running away from you:

The thief heard my shout and ran off; I at once gave chase, but he outran me and escaped.

To give way, is to yield, to succumb, to fail:

The embankment gave way and buried three of the workmen.

Only once did his faithful wife give way to emotion.—*Thackeray*.

'His reason has given way,' is a gentle and idiomatic mode of saying that he has become insane.

To give one the slip, is to avoid one who is seeking for you. To let slip, is to lose by negligence.

The thief saw the policeman and took care to give him the slip.

We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.—*Eng. Bib.*

To give a thing a wide berth, is to keep at a distance from it. A sailor gives a rocky headland a wide berth,—that is, he keeps his ship at a safe distance from it.

To give good measure, is to give rather more than full, correct measure. When a draper selling cloth, measures off the stipulated number of yards and then gives freely a little piece more, he is said to give good measure. So a man rebuking or scolding another is sarcastically said to give good measure when the rebuke or the scolding is more severe than the justice of the case requires.

To give chapter and verse for a thing, is colloquial for, to produce the proof of it. The phrase arises in this way: If a religious doctrine is to be received, it must for Christians be proved from the Bible, and in supplying the proof, the chapter and verse relied on must be cited from the Bible.

I can give you chapter and verse for every statement I am making. It is not easy to give chapter and verse for the opinion one has been led to form of Lord Bacon.

To give countenance or lend countenance, to a project, is to favour it, to give one's support to it:

Some of the greatest benefactors of mankind have had few friends at first to give countenance to their inventions or discoveries.

To give currency to, is to make current, make publicly known:

It is wicked to give currency to lying scandal.

To give place to, is to yield up one's place to. You give place to another when you allow him to take your place. The phrase is also used of inanimate things, customs.

Omnibuses have given place to tramcars, and sailing vessels to steamers.

A give-and-take policy, is a policy involving mutual concessions. Compare *come-and-go*.

To give a false colouring to, is to misrepresent:

A man who is known to give a false colouring to a statement will not be believed even when he speaks the strict truth.

To give loose rein to, is to give licence to, to leave without restraint. The idea is derived from leaving a mettlesome horse unchecked by the reins.

A libertine is one who gives loose rein to his lusts.

The soldiers, having sacked the town, gave loose rein to their passion for plunder.

To give rise to, is to be the cause of, to originate. The phrase is often applied to rumours or suspicions

What gave rise to this evil rumour?

I don't know what gave rise to the idea that the seat of Government should be changed from Calcutta to Delhi.

To give vent to, is to allow to flow forth,—usually said of one's own strong pent-up feeling, as anger, grief.

I rushed out of the room to give vent to my feelings.—*Lamb*.

He gave vent to his indignation in language more vigorous than polite.

To give tone to, is to invigorate. In this phrase *tone* commonly means the healthy state of the organs of the body. The phrase is also used metaphorically of the character or faculties. The word *tonic* is derived from this use of tone.

The chairman's opening speech gave fine tone to the meeting.

The reception of the gospel gives new tone to a people's morals.

The Swiss, living among mountains, are a hardy and thrifty people : the very nature of their country gives tone to their character.

130. GO.

To go mad, is to become mad. **To go crazy**, is to become crazy. **To go blind**, is to become blind

My dog went mad and bit several other dogs.

If you do not take care of your sight you will go blind.

To go hand in hand. Two persons are said to walk along hand in hand when the hand of the one is in a friendly way in the hand of the other. Hence when two or more persons cordially agree in pursuing the same course, they are said to go hand in hand,—they are in union, they agree.

In all seditious matters, these men went hand in hand.

He will gladly go hand in hand with you in any matters calculated to promote temperance.

To go a long way, is to go far, to go to a great length ; but is also used metaphorically to mean, to be nearly sufficient for : also, to take much trouble, to yield much or far, to go beyond the limits of prudence :

This sum will go a long way in defraying the expenses of the feast.
The Calcutta newspapers went a long way in criticising adversely the action of the Government.

This quantity of wheat will go a long way towards maintaining the family for a year.

To go to law, is to litigate, to seek redress by going into a court of law :

The people of India are much too fond of going to law.

A man sometimes has to go to law to maintain his rights or to get offenders punished, and in such a case he may be thankful that he has a court to protect him.

To go halves: to go share and share alike. When two persons agree to divide a thing equally between them, they are said to go halves, or to go share and share alike. These phrases are commonly used of an enterprise, and the agreement to take equal shares—of say both risk and advantage—would be made beforehand. **To cry halves,** is to claim an equal share.

“The dog and I always went halves.”

A party of ten set out on a fortnight's tour and agreed to go share and share alike in the expenses.

To go to great expense, to be at great expense, both mean, to expend much:

The Municipality has gone to great expense to give a suitable welcome to the new Governor.

To go out of one's way to do a thing, is to deviate from one's ordinary course of conduct in order to do the thing:

You should be willing to go out of your way to oblige a friend.

To go hard with, is to press heavily upon, to fare ill with:

If cholera break out, it will go hard with our army.

This man was very weak from illness and for some time it went hard with him to maintain his family.

The doctor thinks it will go hard with this man whose spine is injured,—that is, he may not recover.

To go well with: go ill with. When a man prospers, it is often said that things go well with him, or that the world goes well with him. In adversity, things go ill with him or the world goes ill with him. Strictly speaking, *to go well with* is to agree with, to match, to suit. A horse would not go well with a bullock in a plough,—that is, they would not pull well together.

In harmonising colours, yellow goes well with purple.

The world goes ill with the man who takes to drink.

To go on sick leave. This phrase has grown up in India. When an official becomes unwell, he obtains leave of absence from ordinary duty; and he is said to go on sick leave.

To go on a fool's errand, is to go on an expedition such as a fool might go on, to go on an expedition which leads to a foolish, bootless end:

The many expeditions fitted out to go to the North Pole,—can we say they were expeditions sent on a fool's errand?

To go through fire and water for a person, is colloquial for, to encounter any difficulty and undergo any risk, however great, for his sake:

This man would go through fire and water to serve his friend.

He is so furious that he would go through fire and water to revenge himself on his foe.

To go to the wall, is to be hard pressed, to fail, to get the worst in a contest, or in the struggle of life. To drive to the wall, is to crush by superior power, to get the mastery over. These phrases are colloquial.

To resist the prince will drive you to the wall.

When the crush begins, the weakest go to the wall.—*Arnot*.

To go to the bad, is colloquial for, to be reduced to poor circumstances, to be ruined in one's finances; also, to become of depraved character, to associate with evil companions. To go to the dogs, is colloquially used with the same meaning.

If you make idle, dissipated people your companions, you are sure to go to the bad; and once down the hill, it is hard to get up again.

To go to rack and ruin. Here *rack* has the same meaning as *ruin*, the meaning being intensified by using both words. The phrase is used both with regard to one's outward circumstances and also, with regard to character.

Revolution is the order of the day in Brazil. Within the past few years, several governments have come to grief, and the commerce of the country has pretty well gone to rack and ruin.

Certain slang expressions may here be noticed. It is no go, means, it is quite impracticable, an utter failure. Here's a go, is used of a somewhat embarrassing state of matters. A bustling, fussy person is sometimes said to be always on the go.

131. HAVE.

To have one's hands full. When a man's hands are full of anything, as rice, he cannot apply a hand to anything else. Hence when a man is so busily engaged that he cannot attempt anything more, we say, he has his hands full. The phrase therefore means, to have as much to do as one is able to do.

Do not expect him to help you; he has his hands full already.

To have clean hands, is to be perfectly innocent, to be a person of honesty, probity, integrity. The phrase is commonly used in speaking of business transactions: one who cheats has not clean hands. Also, one who receives bribes or engages in any nefarious scheme has not clean hands.

To have to do a thing, is to be obliged to do it, either from necessity of circumstances or from the will of another person:

He had to cut down the tree to save his house.

I had to walk four miles before I could find any shelter.

The builder has to take down the wall: the architect would not pass it.

To have in hand. To have cash in hand to pay an account is to have cash in possession to pay. To have a work *in hand*, is to have undertaken it, to be engaged upon it. To have horses well *in hand*, is to have them well under control.

The rough business which Hamlet had in hand, the revenging of his father's death upon his murderer, &c.—*Lamb*.

To have a hand, or a voice, in a thing, is to have some part in doing it, to be a participator in doing it. **To have a finger in the pie,** is colloquial for the same.

I am glad to say I had no hand in shutting up the College in this city. The people of a country may well wish to have a voice in making the laws by which they are governed.

Hormasji likes to have his finger in every one's pie,—meaning that he is a meddlesome fellow.

To have a thing at one's finger ends, is to be thoroughly familiar with a thing; also, to be able to apply one's knowledge readily:

He has the history of the Punic Wars at his finger ends.

To have a mind to do a thing, is to be willing to do it, to show willingness to do it:

Charles could tell thee something nearer the truth if he had a mind —*Scott*.

To have a way of one's own. When a person does a thing so deftly or so clumsily that no one else would do it in the same way, it is often said he has a way of his own of doing things. Generally self-will is implied. The phrase is applied to some peculiarity of manner or expression.

To have one's eye upon a thing: have an eye to a thing. Either of these may be used when a man has set a thing before him as the goal he desires or towards which he works. But the latter phrase also means, to superintend, to watch so as to take care of.

The inspector has his eye upon a professor's chair.

Please have an eye to the child that it does not go near the fire.

To have the field before one, is to have full opportunity of showing what one can do, to be unopposed. **To have the field to oneself,** is to be the sole worker in a particular direction.

Men are growing weary of caste and a social reformer among the Hindus will soon have the field before him.

To have a short memory, is to be unable to remember a thing even for a short time. But the phrase is often applied to a person who says he forgets a thing while at the same time you suspect that he cannot have forgotten it. Compare with this the proverb, 'Liars should have long memories.'

To have the face to do a thing, is to have the audacity to do it. The slang expression is, to have the *cheek* to do it.

To have a difference with a person, is to have a mild quarrel with him. When the quarrel is adjusted and friendly relations are restored, the parties are said to have made up their difference.

To have a crow to pluck with one, is colloquial for, to have a difference with him which requires explanation.

To have a brush with an opponent, is to have a slight encounter with him :

Stanley in crossing the African continent had many a brush with hostile tribes.

To have had its day: to have seen better days. When an article which has been much used falls into disuse, we say of it that it has had its day. When an article,—as for instance a carriage—has become worn and shabby, we say that it has seen better days. The phrase would be used also of a dilapidated mansion ; or of a *person* who, having been well off, had come down in the world.

Mail coaches have had their day in England.

It is easy to see from this poor man's dignified bearing that he has seen better days.

To have it to say, is to be able to say, to have it in one's power to say. *It* in the phrase is anticipative.

I should never have it to say that my mother was willing I should go when my father was not.—*Defoe*.

To have too many irons in the fire. If a blacksmith puts so many irons into the fire that he cannot attend to them all as they grow red hot, some of them will burn. Metaphorically, the phrase means, to have so much work in hand that some part of it is left undone or is done very badly.

That man's health is sure to break down under the strain of over-work : he has quite too many irons in the fire.

Now that he was master of his time, he had endless irons in the fire.—*Blackwood's Magazine*.

To have no backbone. In vertebrate animals, the backbone gives strength and unity of vigour to the frame. A creature without a backbone has no energy. The phrase is applied metaphorically to character or disposition, and also to popular movements. Thus we say of a vacillating person or one easily disheartened, that he has no backbone,—that is, he cannot be relied on to carry through a work requiring vigorous and sustained action.

It takes good backbone to make strong character.

At first there was a show of resistance to this new rule issued by the Prince, but the movement had no backbone and speedily collapsed.

To have the true or right ring, is to be genuine. A perfect silver coin—as a rupee—has a clear, metallic ring when let fall on something hard.

The Governor's speech on education had the right ring about it.

132. HOLD.

To hold one's peace, or hold one's tongue, is to be silent, not to speak. The former phrase is dignified and pathetic; the latter is more used in conversation.

The fellow kept babbling away and would not hold his tongue.

They were weeping bitterly, but when the good man spoke words of comfort, they held their peace.

To hold oneself in readiness, is to be ready, to be in a state of preparedness:

Hold yourself in readiness to ring the bell when I give the signal.

To hold in check, is to curb or restrain within due bounds. You hold a spirited horse in check,—that is, by means of bit and bridle. To hold in play, is to keep a person's attention occupied while you are accomplishing something which you do not wish him to know.

A trusted man of influence may be able to hold a mob in check.

I, with two more to help me, will hold the foe in play.—*Macaulay*.

To hold one's own, is to keep secure what is one's own, or to maintain one's own position against opponents; to keep what advantage one already has. Pretty much the same meaning is expressed by, to hold one's ground, or keep one's ground, or maintain one's ground. To hold one's own, is often used in regard to bargaining or argument, as well as in regard to advantage generally.

To hold up one's head, is to be able to look every man in the face. One who has no reason to be ashamed can, as a man of rectitude, hold up his head. The phrase implies pride of one's character or position. Moreover a deceiver may hold up his head and bear himself like an honest man.

To hold one's head high, is to bear oneself proudly, to have the appearance or demeanour of a vain man:

A mark of true nobility is, not to hold one's head high, but to bear oneself humbly in a high station of life.

To hold true, is to regard as true, to continue to be true:

I hold it true with one who sings

To one sweet harp in divers tones,

That men may rise on stepping stones

Of their dead selves to higher things.—*Tennyson*.

This proposition holds true no matter how you apply it.

133. KEEP.

To keep within bounds, is to restrain oneself or another so as to be within due limits :

When his passion is roused, it is hard to keep him within bounds.

To keep out of the way, is to absent oneself intentionally, to avoid being in the way :

Mr. Collins, having palmed off a spurious dollar on the clerk, "will keep carefully out of the clerk's way for some time to come."—*Daily Telegraph*.

To keep a thing to oneself : keep one's own counsel. These are alike and mean, to be silent about one's own purposes ; not to announce the thing that one knows :

He had kept his own sad counsel.—*Thackeray*.

To keep a thing dark, is to keep it hidden or concealed, not to disclose it or make it known :

There is an air of mystery about that man : he never consults anybody about his plans but keeps everything dark, no matter how trifling it may be.

To keep a person in the dark about a thing, is to keep that thing hidden from him, not to divulge it to him :

If you have any important private matter on hand, you had better keep Mohan in the dark about it, else he will soon publish it all over the town.

To keep oneself to oneself, is to live apart, to shun society.

To keep company with a person, is to associate with him as a companion, to be often in his society :

If you keep company with bad men you will soon learn their ways.

To keep the house, or the room, or one's room, is said of a person who is ill or who is convalescent, or of one who is obliged from any cause to remain indoors. Sometimes it is, *keep to the house, keep to one's room*. The correlative expression is, *to leave the house, to leave one's room*. We also say, *keeps his bed, leaves his bed, his couch*.

He has had a severe illness, and still keeps to the house.

A warrant is out for his apprehension, and so he keeps the house.

The doctor does not yet allow my father to leave his room.

To keep house, is to manage the business of a household. This phrase is used of a woman who acts as housekeeper or household manager

To keep a good table, means, to habitually provide food of excellent quality for one's own eating and drinking and for one's guests ; to entertain one's guests sumptuously :

No one ever sees poor dinners at Rustomji's house : I can tell you from long experience that he keeps a good table.

His housekeeping was severely looked after, but he kept the table of a gentleman.—*Lamb*.

To keep watch: keep watch and ward. To keep watch, is to be on the watch, to maintain a watchful attitude. *Watch* was the fourth part of the night, *ward* the fourth part of the day. Hence Scott's expression, "This ruthless chief . . . hath led thee safe through watch and ward." *To keep watch and ward* therefore is to maintain constant watch day and night; but the phrase is not much used.

Tom had better keep watch to-night against thieves.

To keep a sharp look-out, is to maintain a keen watch:

They keep a sharp look-out on board ship.

If you do not keep a sharp look-out, you may lose your appointment.

To keep pace with, is to keep up with, to keep abreast of, to advance or progress equally fast with,—said of walking and running, or of mental movements:

Can a child keep pace with a full-grown man?

I cannot keep pace with Rama in Mathematics.

To keep the peace: to break the peace. These are contrary expressions; the definite article cannot be omitted:

Two men quarrel and fight: they are said to break the peace.

They are brought before a magistrate and are bound over to keep the peace,—that is, to refrain thenceforward from brawling.

To keep one's eye on another person, is to watch him, to observe his movements and actions:

The policeman tries to keep his eye on the thief that he may catch him stealing. The thief keeps his eye on the policeman lest he should be caught.

To keep an opponent at arm's length, is to keep him off and not allow him an opportunity of close contact. This phrase may also be used of men who oppose each other in arguments.

To keep one's head above water. A swimmer does this. Figuratively the phrase means, to avoid so getting into debt or trouble as to be overwhelmed by it; to be able to pay one's way. To get one's head above water, is to tide over difficulties.

If the ryot can only keep his head above water in this year of scarcity, he may hope to do well next year.

The United Kingdom is the greatest maritime nation in the world; yet those engaged in the shipping industries are struggling to keep their heads above water.—*English Newspaper*.

To keep good hours, is to be habitually early in returning home at night, or in retiring to bed. The opposite is, *keep bad hours* or *late hours*.

A rake does not keep good hours.

To keep body and soul together, is to keep alive, to keep from starving :

She hardly eats as much as would keep body and soul together.

To keep the wolf from the door, is to keep away extreme poverty, starvation, or death by hunger :

Thousands who have a daily fight to keep the wolf from the door.—

Guthrie,—that is, who have had a hard struggle to get daily bread.

Despite the incessant labour which is necessary to keep the wolf from the door, the nail makers of Halesowen are a remarkably long-lived community.—*English Newspaper*.

134. LAY.

To lay waste, is to make desolate :

Napoleon laid waste some of the fairest provinces in Europe.

To lay bare, lay open, is to disclose or reveal what was intended to be kept secret :

Cicero did not rest till he laid bare the whole conspiracy of Catiline.

To lay one under an obligation, is to do him a favour so that he feels indebted to you :

You have laid me under a great obligation by taking so much trouble to get me an appointment.

To lay oneself open to, is to expose oneself to :

Fault-finders lay themselves open to attack if a fault is found in them.

When a merchant seems to grow suddenly rich while other men engaged in the same business can scarcely by honest trading make average profits, he lays himself open to the suspicion of fraud.

To lay wait for, or lie in wait for, is to await in concealment, to be waiting as if in ambush ; to waylay :

The murderer lies in wait for his victim ; the tiger, for its prey.

I will lay wait for him as he comes out of his office and ply him with entreaties.

To lay, or set, a trap, is to prepare a trap and place it in position for catching prey ; to prepare a scheme to deceive another and draw him in :

A poacher lays (or sets) a trap to catch rabbits.

A general in warfare often lays a trap for his enemies.

To lay, or put, on the shelf, is to lay aside as no longer fit for use. Books not in use are put on the shelves of the book-case. A retired Government officer is sometimes spoken of as laid on the shelf. Also a question or scheme started and set aside, is said to be laid on the shelf.

To lay down the law, is to speak in tones of authority.

To lay up for a rainy day, is to make provision for a time of trouble and difficulty.

To lay heads together, is to consult together, to take common counsel.

135. MAKE.

To make peace, is to reconcile, to bring about a state of peace between parties at variance :

There had been feuds for ages between rival states in India ; but the strong arm of England has made peace all over the land.

To make room, is to open a space or passage for a person or thing ; to remove obstruction :

In packing a box, one fills it till he can make room for nothing more.

Room here means open space, while *a room* is an apartment :

Is there room on this road for two carts to pass each other ?

He means to make a room at the back of his house.

To make way, make headway, or **to make one's way**, is to progress slowly and steadily in the face of difficulty. **To make way for**, is to make space or room for.

I've talents enough to make my own way,—*Thackeray*.

Our ship had made but little way since the storm.—*Defoe*.

These students are studying Persian, but they do not seem to be making much headway.

The crowd made way for the governor as he advanced.

To make haste, is to hasten, to hurry :

Make haste and shake down the mangoes.

To make friends, is to win or secure the friendship of others :

This man is so genial, he will make friends wherever he goes.

To make a will, is to make a testamentary disposal of property. The document containing this is called a will.

The old man was anxious to make his will, and therefore sent for a lawyer to draw up the document in proper form.

To make use of, is to use, to turn to account.

There are more books in the library than I can make use of.

You make a poor use of your learning if you turn it to evil purposes.

To make love to. A man is said to make love to a lady when he shows affection for her and seeks to win her love.

It was in vain that the young Marquis made love to Lady Mary.

He makes a good soldier, means, He has the qualities of a good soldier and exercises them.

She will make you a good wife, means, She has the qualities in her for becoming a good wife for you.

To make answer, is to reply.

To make sure, is to ascertain positively ; also to make secure.

To make sure of, is to consider as certain ; also, to secure for oneself.

To make terms, is to come to an agreement.

To make short work of, is to bring to a sudden end, to dispose of speedily :

The locusts made short work of the ripe standing corn.

This lawyer will make short work of his adversary's arguments.

To make amends for, is to compensate for damage, injury, or insult. The phrase often implies that personal feeling has been offended.

By his kindness to-day, he has made amends for past insolence.

To make an example of a person, is to treat him so that the result will be a warning to others :

So many boys come late to school that I must make an example of those who come late to-morrow.

To make a point of doing a thing, is to set it before you as a thing to be certainly done :

Rama makes a point of reading a fresh book every month.

To make a clean breast of it, is to disclose fully and without reserve. This is a conversational phrase.

When a man has to give evidence, he must make a clean breast of the whole matter.

To make a living, is to earn a livelihood for oneself.

To make ends meet, is to be able to supply the necessities of life while keeping expenditure within income. The phrase implies that the pinch of poverty is felt.

It is far better to struggle and make ends meet than to get into the clutches of a money-lender.

To make common cause with, is to co-operate with ; to unite with and share the common risk, work, and reward.

To make one's escape, is to escape by one's own efforts. The phrase implies that difficulties lay in the way :

Donalbain made his escape to Ireland.—*Lamb*.

To make one's mark, is to do some noteworthy thing, which brings honour or distinction. **To leave one's mark**, is to leave behind a famous name.

He was not long at college till he made his mark.

Men like Pitt, Beaconsfield, and Gladstone leave their mark on the history of their country.

To make a mountain of a molehill : **to turn a molehill into a mountain**, mean, to give great importance to trifles :

A man through great timidity or sloth often makes a mountain out of a molehill of difficulty.

To make a virtue of a necessity, is to do a very disagreeable thing as a duty because you must do it :

Knowing that the landlord would forcibly eject him from the house, he came and delivered up the key, making a virtue of a necessity.

To make much ado about nothing, is to make a great fuss about a trifle.

To make no bones about a thing, is colloquial for, to make no scruple about doing it. The phrase implies that the thing is disagreeable.

You need not raise imaginary difficulties, but just go and do the work and make no bones about it.

To make bold to do a thing, is to venture to do a thing even though it may seem bold to do it :

Dobbin made so bold as to bring her refreshments.—*Thackeray*.

I make bold to say that Government should spend less on higher education and more on vernacular schools.

To make neither head nor tail of a thing, is colloquial for, not to understand it or any part of it ; not to be able to see anything distinct or definite in it :

He spoke so rapidly and in such a confused way that I could make neither head nor tail of his meaning.

To make, or take, no account of a thing, is to disregard it through oversight or because it is not worth regarding :

Government need make no account of this senseless agitation.

To make oneself scarce, is a colloquial and contemptuous phrase meaning to go off :

May I trouble you to make yourself scarce.—*Trollope*.

To make little of, light of, nothing of, or set light by, is to disparage, to treat as of small or no account. To make nothing of, has a second meaning. When I try to get some secret from a man but in vain, I say I can make nothing of him. If a pupil is too stupid to learn, we say the teacher can make nothing of him,—that is, cannot succeed with him.

When I spoke of his health, he made light of his illness.

I can make nothing of what he says = I cannot understand him.

To make much of, is to value highly, to treat as of great importance, to regard with partiality. To make too much of, is to over-estimate. We have also, to make enough of, which is commonly used with a negative expression.

Can one make too much of humility and purity and faith and truth ?

My father patted me on the cheek and stroked my head and seemed as if he could never make enough of me.—*Lamb*.

To make the best or the most of a thing, is to reap the greatest advantage one can from it ; to reduce to the least possible inconvenience.

The accident was a bad one, but the surgeon made the best he could of the few appliances within reach.

At intervals he [Sir Charles Napier] made the best of his time by studying at military colleges the art of war.—*Literary World*

To make the best of a bad bargain. When a man buys a thing which does not turn out as well as he expected, that thing is often called *a bad bargain*. Hence the phrase means, to turn a disappointment to the best possible account.

A man having bought shares in a company may receive secret information that through losses the shares have become of little value ; and in order to make the best of a bad bargain, he sells them at a high price before the secret becomes known. Such conduct is morally indefensible ; if I take a man's money for something which he *supposes* valuable, but which I *know* to be worthless, I am really cheating and defrauding him. Better suffer loss in pocket than put a gash in your conscience.

To make hay while the sun shines. Sunshiny weather is the most suitable for making hay. Hence the phrase metaphorically means, to take advantage of a favourable opportunity while it lasts, to turn opportunity to advantage.

When trade was brisk, he worked hard, and made his fortune ; he believes in making hay while the sun shines.

To make a tool of one, or to make a catspaw of one, is to use him as a means of attaining or accomplishing your object :

Government has often to make a tool of an informer in order to secure the punishment of criminals.

The story goes that a monkey, seeing nuts roasting at a strong fire and wishing to have them, but not liking to burn his own paw, laid hold of the paw of the cat and by means of it pulled the nuts to himself. So when a man makes use of another person in order to accomplish his own ends, he is sometimes said to make a cats-paw of that other person. The person so used may not be conscious of it. And as the monkey of the story did not care how it fared with the cat provided he got the nuts, so the man who makes a catspaw or tool of another does not care what befalls that other, provided he attains his object.

To make a man of one, is to ennoble him, to raise him from an inferior position into an independent and prosperous condition, so that he can act in a manly way :

This lad being poor, a friend took him up and kept him at school for seven years, and his education has made a man of him.

To make believe, is to pretend, to act under pretence :

He made believe he was going off for a month, and then unexpectedly returned in a week and found his sons indulging in rioting and drunkenness.

To make as if one would do some thing, is to pretend to be going to do that thing.

To make a shift, is to get along by some means, though with difficulty.

A Marwari will always make a shift to save money.

To make mouths or faces, is to make grimaces, to grin.

To make merry, is to be jovial, to indulge in hilarity; also, to feast merrily. Note that the correct phrase is not, *to make mirth*, but *to make merry*. Hence the word *merry-making*.

They spent their holidays in eating and drinking and merry-making. Thou never gavest me a kid, that I might make merry with my friends.—*Eng. Bib.*

To make free, is to use a liberty to which one has no right :

No one should make free to open a letter addressed to another person.

I make free to say in this gentleman's presence, that his conduct has not been straightforward.

The phrase implies boldness or impertinence, whereas the phrase *take the liberty of* does not indicate anything disrespectful.

To make free with, is to treat freely or without ceremony.

To make oneself at home, is to act with as much freedom and with as little ceremony as if you were at home. The phrase is used of a person who is in another person's house. To make one feel at home, is to set another person so much at his ease in your house that he will speak and act as freely as though he were in his own house.

To make a man bleed, or bleed freely, is to victimise him ; to draw money from a miserly man who is as loth to part with money as he would be to part with some of his own blood. The phrase is colloquial and slightly contemptuous :

Most men find pleasure in making a miserly person bleed freely.

To make one's teeth, or mouth, water. If a hungry man smells food, the saliva gathers in his mouth, and he longs to taste the food. The phrase is colloquial and means, to excite a longing for. It is especially used when the thing desired cannot be obtained and enjoyed. In this phrase, *water* is a verb.

The hungry children stood gazing into the baker's shop and it made their teeth water to see the rows of fresh loaves.

To make fish of one and flesh of another, is to treat two persons differently and in so doing to show partiality.

136. PLAY.

To play, in certain phrases means, to act like, to act in the character of :

To play the fool, is to act like a fool.

To play the spy, is to do the work of a spy.

To play the woman, is to act a womanish part.

Here is a little fellow who has been trying to play the man for the last hour and it is very amusing to hear his pompous talk.

This was he . . . who, with more than female attention, condescended to play the handmaid to a little unaccompanied orphan.—*Lamb.*

To *play*, is often used in the sense of, to act, to operate upon, as, the fire engine played [= poured water] on the burning house. In such phrases as, *call into play*, *bring into play*, the word *play* means active operation :

The guns of the fortress were called into play and the attack of the Bulgarians was checked.

To *play truant*, is to stay away, to loiter, to idle. The phrase is commonly used of a schoolboy who when sent to school goes off to play. It also sometimes means, to absent oneself from duty when one is supposed to be at his post.

Schoolboys playing truant should be birched.

To *play into the hands of another*, is so to act as to be of advantage to another :

Two contractors come to me with estimates for a work ; they seem to be perfectly independent. One estimate is much higher than the other, and even the lower one seems high ; so I accept neither. Afterwards I find that the contractors are friends, and that he who gave the higher estimate was only playing into the hands of the other : he meant by bringing his higher estimate to induce me to close at once with the other contractor.

To *play*, or to be, at *cross purposes*, is said of two parties who oppose each other, perhaps unconsciously, or who try to thwart each other :

You two men are neighbours and you have played at cross purposes for six months : has it been of advantage to either of you ?

To *play fast and loose with*, is to act inconsistently, to disregard one's promises or engagements.

To *play second fiddle*, is a colloquial phrase meaning to take a subordinate part, like one who plays 'second music' to a leading performer on the violin. The phrase sometimes implies that he who occupies the subordinate position is expected to further the designs of his superior. Sometimes the phrase is *to be second fiddle*, the instrument being by metonymy taken for the performer.

The Austrian Minister refused to play second fiddle to Bismarck. Mr. Gladstone was the chief speaker at the meeting and Lord Rosebery was content to be second fiddle.

To *play with edged tools*, There is a common saying, "Children and fools should not handle edged tools." Hence the phrase is applied to a man who has to do with a matter which requires delicate handling.

To interfere in a quarrel between a man and his wife is like playing with edged tools ; you are pretty sure to get the worst of it.

To *play one false*, is to be deceitful to him, to cheat him.

I relied on his help and he played me false.

To play a double game, or act a double part. These mean to do one thing openly and a different thing in secret. The thing done openly is done to deceive, or to draw off attention from the thing done secretly; whereas the thing done in secret is the real object aimed at.

An honest man will scorn to act a double part.

Generals often play a double game in war, but this is regarded as part of the tactics of war.

137. PUT.

Put enters into several idiomatic expressions.

To **put in mind**, is to remind.

To **put to a stand**, is to stop, to arrest by obstacles.

To **put to the sword**, is to slay with the sword.

To **put to trial**, or to **put on trial**, is to try, to bring to a test.

To **put a thing to the test or proof**, is to try it, to examine it carefully.

To **put to shame**, is to make ashamed, to disgrace.

To **put a thing to the vote**, is to take a vote upon it.

To **put things into ship-shape**, is to settle them in proper order.

To **put to sea**, is to start on a voyage.

A ship **puts into port**.

To **put one's oar in**, is colloquial for, to interfere, to meddle.

To **put to use**, is to utilise.

To **put one to silence**, is to silence him.

To **put in order**, is to array in orderly fashion.

A mother **puts her children to bed**: the children **go to bed**.

A commander **puts his enemies to flight**: the enemies **take to flight**.

A magistrate **puts the law in force** against a criminal.

To **put or set one at his ease**, is to free him from trouble or restraint.

To **put one to it**, is to press one hard, to press him to the utmost of his powers. *It* in this phrase is impersonal.

To **put it to one**, is to lay a matter before one for his consideration that he may form an opinion upon it. This phrase would be used by one who was trying to persuade others.

I **put it to you**, Is it wise to remain indifferent while the Government is making great efforts to extend education?

To **put a case**, is to set it forward for consideration.

To **put down one's foot**, is colloquial for, to make a decided stand, to resist further encroachments.

To **put one on his guard**, is to warn him.

To **put one on his mettle**, is to rouse him to do his best in trying circumstances:

The cry of wolves behind put my horse on his mettle and he brought me in safety to the village.

To **put one's hand to a thing**, is to undertake it, to begin it.

To **put a thing well**, is to express one's meaning clearly and forcibly in speech or writing.

To **put the screw on one**: to **put one under the screw**. These mean to coerce him; particularly, to restrain another in regard to expenditure, or idling:

He could put the screw upon his son George.—*Thackeray*.

To put the saddle on the right horse, is colloquial for, to impute blame to the proper party, to attribute an effect to the real cause :

You put the saddle on the right horse when you said that the filthy state of the town was the occasion of the outbreak of cholera.

To put the cart before the horse, is colloquial for, to begin at the wrong end to do a thing, to attempt a thing while neglecting to do first what ought to be done first ; and generally to attempt things in a confused, impracticable way :

You certainly do put the cart before the horse. You have actually brought the masons to build a house and have got no bricks yet wherewith to build.

To put, or lay, one's shoulder to the wheel, is a phrase derived from the fable of Hercules and the Waggoner whose waggon stuck in the mud ; the fellow called on Hercules for help and the reply was, " Put your own shoulder to the wheel and lift it out." Hence the phrase means, to do one's own work instead of looking to others for help. It is implied that the work is laborious.

The widow . . . had put her own shoulders to the wheel and had earned comfortably by sheer industry that which many of her class . . . are willing to owe to compassion.—*Trollope*.

To put a thing down in black and white, is to put it in writing, it being remembered that a written paper remains :

You tell me a long story ; but put down what you want in black and white, and I will consider it.

To put, or set, right, or to put to rights. These mean to adjust, regulate, correct, put in good order :

The carpenter will soon put the broken table to rights.

To put a good face, or the best construction, on a thing, is to regard it in the most favourable way. The phrases are applicable to conduct, and commonly to unseemly conduct.

A lawyer tries to put the best face on the delinquencies of his client.

To put one out of countenance, is to make him abashed and to make him show that he is ashamed.

To put this and that together, is to infer from certain circumstances.

To put forth, or throw out, a feeler. When a man brings forward a proposal or makes an observation to elicit the opinions of others, he is said to put forth or throw out a feeler. The phrase is derived from the habit which certain insects have of feeling before them with feelers or antennæ in order to discover by touch anything in front of them.

In his statement about Egypt in the House of Commons, the Prime Minister threw out a feeler to test the opinion of Parliament.

To put a spoke in one's wheel. A spoke or pin is used to lock machinery when it stops. Formerly, English carters put a spoke into the wheel of a cart when going down a hill, to act like a brake. The phrase therefore metaphorically means, to obstruct progress, to prove a serious barrier or hindrance.

Mr. Brown was getting on well in business till the Parsi opened a rival establishment, and that put a spoke in Mr. Brown's wheel.

138. SET.

To set a scheme on foot, is to start it, to set it going.

To set a thing on fire, is to apply fire to it and make it burn; also, to inflame—said of the passions. To set or put a thing on the fire, is to place it upon the burning fuel. You may set a metal pot on the fire, but you cannot set it on fire.

The girl set the pot on the fire. He set the withered leaves on fire. In some parts of America, a great stretch of prairie may be set on fire by sparks from a passing train.

To set store by, is to value highly:

That he might say farewell to her by whose love he had set such little store.—*Thackeray*.

To set the Thames on fire. We find the following about this phrase in an English paper:—

A remarkable instance of an error arising from similarity in sound is in the phrase, 'setting the Thames on fire.' The substitution of the name of a river for the correct word entirely deprives the expression of any meaning, and so general has the error become, that, foolish though the mistake is, it is perhaps useless to attempt to restore the true signification of the saying, which, like many others, is traceable to the domestic pursuits of our forefathers, before machinery did so much of their work. Many years ago, before machinery was introduced into flour mills for the purpose of sifting flour, it was the custom of the miller to send it away unsifted. The process of sifting was done at home thus: The temse, or sieve, which was moved with a rim that projected from the bottom of it, was worked over the mouth of the barrel into which the flour or meal was sifted. The active fellow, who worked hard, not infrequently made the rim of the sieve quite warm by force of friction against the rim of the flour barrel; so that this department of domestic employment became a standard by which to test a man's will and capacity to work hard. Thus of a lazy fellow, or one deficient in strength, it was said he would 'never set the temse on fire.' The word 'temse' is still in common use in Lincolnshire to signify the sieve used by brewers to remove the hops from the beer."

The author of 'The Truth about Stags' is not likely to set the Thames on fire by the brilliancy of his genius.—*English Newspaper*.

To set one's face against, is resolutely to resist:

Attempts were made to draw the Prince into rebellion, but he set his face against such intrigues.

To set one's face like a flint, is to be very resolute and determined either for or against a thing.

To set one's house in order : to arrange one's affairs : to settle one's affairs. These mean, to make one's will.

The Prophet said to king Hezekiah, 'Set thy house in order, for thou shalt die and not live.'

Every man who has property should arrange his affairs when he is in sound health ; this will prevent disputes when he is gone.

To set people by the ears, is to stir up ill-will among them, to provoke them to quarrel or wrangle :

When civil dudgeon first grew high,
And men fell out they knew not why ;
When hard words, jealousies, and fears
Set folks together by the ears,

And made them fight, &c.—*Butler's "Hudibras."*

Endeavouring . . . to keep out of sight of everything that would set mankind by the ears.—*Chambers's Journal*.

To be well set up, is to have a good physique, to have a strong and well-built bodily frame.

139. *STAND*.

To stand in another man's shoes, is to occupy his place, or claim the position and honours which he has.

To stand in need of, is to be in need of :

These doors stand in need of painting.

He stood in sore need of a loan of two hundred rupees.

To stand in terror of, is to be in terror of, to be afraid of :

Old Osborne stood in secret terror of his son.—*Thackeray*.

To stand in good stead, is to be of great advantage to one in a time of difficulty :

The wolves were after the traveller, but his horse stood him in good stead and he escaped.

To stand one's ground, is to maintain one's position :

Peasants and burghers, however brave, are unable to stand their ground against veteran soldiers.—*Macaulay*.

To stand to one's guns, is to persevere when hardships press. The phrase is derived from the practice of artillerymen standing to their guns and working them against an attacking foe.

To stand in one's own light, is to refrain from doing a thing which seems to others to promise advantage :

He stood in his own light when he refused this appointment.

To stand to reason, is to be consistent with reason.

To stand fire. A horse is said to stand fire when he is not frightened by the fire of musketry.

To stand one's trial, is to be tried in a court of law.

He cannot stand it, means, He is not able to endure it.

The peasants of Russia have been so sorely down-trodden, that they are resolved to stand it no longer.

To stand on ceremony with, is to treat with cold rigid civility ; to be very punctilious in etiquette.

To stand on one's dignity, is to maintain a dignified and unbending attitude ; in a dignified way to make one's authority felt. A person offended or insulted stands on his dignity and insists that an apology be made to him.

To stand on stepping stones, means, to be very punctilious. A man who feels his dignity offended will not yield deference more than is rigidly required of him. When this is his mood, we say, he *stands on stepping stones*. *Stepping stones* are stones placed at short intervals across a river bed at a ford, so that people by stepping on them may pass over dry-shod.

140. TAKE.

Many idioms using **take** are given in Chapter III, Section 38.

To take into account, is to regard, to consider :

Before dismissing you, he might have taken your long and faithful services into account.

To take to account, take to task, call to account, is to reprove and require explanation :

Take him to task for his idleness.

To take advantage of, is to use any benefit offered by ; also, to seize by cunning or surprise.

To take a thing in hand, is to undertake to do it, to attempt to accomplish it :

Several have taken in hand to write the history of India, but few have been successful.

To take the law into one's own hands, is to punish a person supposed to be guilty without his being legally tried.

To take notice of a thing, is to observe it ; also, to remark upon a thing, as in a speech :

He listened to my objections, but took no notice of them in his reply.

To take a city by storm, is to capture it by a fierce attack.

To take people by storm, is to captivate them unexpectedly :

His singing took the audience by storm.

To take one by surprise, is to come upon him unexpectedly.

To take upon oneself, is to assume or undertake :

He takes all the responsibility upon himself.

He takes it upon himself to say that the doctor does not understand this man's ailment,—that is, has the presumption to say.

To be taken aback, is to be taken by surprise and flurried ; to be startled. Brewer says that ' taken aback ' is a sea term, and he explains it by saying that " a ship is said to be taken aback when the sails are suddenly carried back by the wind."

To take part with, is to unite or join with,—said of persons :

Who took part with Guy Fawkes in the Gunpowder Plot ?

To take part in, is to unite or join in,—said of things :

Several good speakers took part in the debate.

I earnestly urge you to take no part in idolatrous practices and to give no countenance to them.

To take one's own part, is to do that particular share of a work which devolves on one. To take another person's part, is to side with him, to defend him.

To take heed to, is to attend to carefully :

I will take heed to my ways, that I sin not with my tongue.—*Eng. Bib.*

To take a thing home to oneself, is to receive it into one's heart as applicable to oneself :

Every man should take home to himself the awful truth that he is guilty of many sins before God. And every sinner should take home to himself that Jesus Christ came into the world to save sinners from the practice of sinning.

To take in good part, is to receive without resentment,—said of a disagreeable thing, as a rebuke, or admonition :

Seeing that James had been negligent for some time past, I gave him some wholesome advice ; but instead of taking it in good part, he flew into a passion.

To take to one's heels, is colloquial for, to run away, to scamper off,—said of men or animals :

At the report of my gun, the thief took to his heels.

To take to one's bed, is to be obliged to lie down in bed through illness.

To take in tow, is to drag along in water by means of a cable or chain. The phrase is also used colloquially for, to help one forward by managing his affairs for him.

To take a statement on trust, is to accept it as true without inquiry, to accept it as true believing that he who makes it is trustworthy, and knows it to be true :

Beware of taking on trust any statement which reflects upon the character of another.

To take it into one's head : to come into one's head, are colloquial for, to occur to one, to suggest itself to one. The expressions sometimes imply whimsicality.

John took it into his head to wake up all the servants at midnight..

To take pride in, is to delight in, to be proud of :

She takes pride in doing her embroidery very neatly.

She took great pride in her descent from them.—*Thackeray.*

To take well with, is to be pleasing or acceptable to. When the phrase *take well* stands alone, the words *with people generally* are understood.

His proposals did not take well with the citizens.

The drama you have written ought to take well.

To take a leaf out of another's book, is to take a hint from another's mode of action, to imitate him, to adopt another person's plan in the hope of reaching a result like his :

I thought I was taking a leaf out of your book, being careful to make the best bargain I could.—*Trollope*.

To take the bull by the horns, is to grapple courageously with a difficulty that lies in your way. (Colloquial.)

If you have factious opposition to deal with, do not dally with it, but just take the bull by the horns.

To take a leap in the dark, is to do a hazardous thing without any idea of what it may result in :

You took a leap in the dark in going into partnership with this man.

To take for better for worse. When a man marries a woman, he takes her for better for worse,—that is, he promises to maintain her as his wife whether their means of living improve or get worse.

To take the tide at the flood. A ship in entering a shallow harbour has to wait for a full or flood tide and then enter. Hence the phrase means generally, to take advantage of an opportunity when it occurs. Hence Shakespeare says,

There is a tide in the affairs of men,

Which taken at the flood, leads on to fortune.

To take the world easy, or to take things easy, is to pass through life without allowing oneself to be worried by work or anxieties. The phrase to have an easy time of it means, to be without worry or hard work. To have an easy time of it, is because of outward circumstances ; to take the world easy, is because of inward disposition.

To take a fancy, or liking, to a thing, is to conceive an admiration for it or a desire to have it. And the phrase would also be used of a person.

He has quite taken a fancy to my house.

From the first she took a fancy to your mother.

My dog has taken a liking to lying among the hay.

To take, or let, one into a secret, is to make known the secret to him, he also being expected to regard it as a secret :

Two men plan a burglary but are not able to accomplish their object without a third person ; so they take a third into the secret and carry the nefarious business through.

'Will you let me into the secret of your happiness ?' 'Gladly : it is calm trust in my all-wise, all-loving heavenly Father.'

To take the lead : to get the start. When of several competitors, one at starting gets ahead of the others, he is said to get a start. In a competition when one gets ahead and takes the foremost or leading place, he is said to take the lead. The phrase **have the start** is also used.

All the boats started together, but my brother's soon took the lead. If you will only let me get the start of you by five minutes, I will swim to the opposite shore as soon as you.

To take one home, is to accompany one to his home and take care of him by the way to it.

To take care of, or look after, number one, means, to look carefully and selfishly after one's own personal interest or safety. If a selfish man were to make out a list of the persons whose interests he specially wishes to look after, he himself would be 'number one' on the list,—would have the first place in the list. The phrase is colloquial.

To take the measure of a man, is to form after careful observation a due estimate of a man. The phrase is commonly used when a man whose measure is taken, is one who is puffed up with self-esteem. And sometimes the expression **to teach a man his measure** is used.

To take the cake. A London paper says that this is "a phrase borrowed from a custom prevailing among the negroes in America of having a walking match with one of these dainties [that is, a cake] for a prize." The phrase is not common in English literature yet, but rather savours of slang. The idea suggested is that of gaining the first place in a competition.

To take the bread out of another's mouth, is to deprive him of his means of living. Sometimes by a plausible story, a man to gratify personal revenge persuades an employer that his servant is dishonest and so procures his dismissal. He is said to take the bread out of that servant's mouth. No one should be so mean as to attempt anything so disgraceful.

141. THROW.

To throw cold water upon a project, is to discourage it, to disparage the project and so discourage the projector :

This enthusiast wants to float a company, but wise men throw cold water on his whole scheme.

To throw mud or dirt, is used metaphorically for, to revile, to vilify, to fling about wicked imputations without waiting to inquire whether there is ground for them or not :

Some people take a fiendish delight in throwing mud at persons. They envy, in the hope that some of it will stick.

To throw dust in one's eyes. If such were literally done, the result would be that the man would be unable to see. So metaphorically, the phrase means to deceive one.

He talked glibly to me about his plans and tried to show me that if I would lend him two hundred rupees he would soon be able to repay me with large interest ; but all the time I felt that he was only trying to throw dust in my eyes.

To throw off the mask, is said of one who, having acted a deceitful part for a time, suddenly declares his real intentions. His deceit was as a mask to conceal his intentions.

Milton "served Cromwell when Cromwell had thrown off the mask and assumed all but the name of King."—*Chambers*.

Bolingbroke at first paid homage to King Richard, but when his cause grew stronger, he threw off the mask and claimed the crown.

To throw up the sponge, is to give up a contest angrily or hastily, to desist hastily from further antagonism.

A magic lantern throws a picture on the screen.

142. TURN.

To turn adrift, is to expel from some position or office ; to throw a person on his own resources.

To turn one's back upon, is to abandon to reject or refuse unceremoniously, to change to a directly opposite course :

I am glad to say he has turned his back upon his former vices.

He turns his back on his former friends,—that is, he slights them and no longer goes with them.

To turn one's coat, is to change sides, to change to the opposite party. One who does this is called a *turncoat*.

To turn over a new leaf : to make a new departure. These are equivalent and mean, to completely change one's course of action. The former expression is generally used in the sense of changing from bad conduct to better. The idea is that every man's life is a blank book, which he by his actions is filling up as his life goes on ; one page is blurred and blotted with many misdeeds, and as he turns over a new leaf he resolves that the next page shall have a fairer record. *To make a new departure,* is a phrase of recent introduction and means, to start on a new and different course.

O that the nations would make a new departure and settle their differences by peaceful arbitration instead of appealing to the sword !

To turn a matter over in one's mind, is to consider a thought or project carefully and look at it from all sides.

You have made a very important proposal to me : I will turn the thing over in my mind and give you an answer to-morrow.

To turn the scale. When an article is being weighed with beam and scales, a little thing will finally make one scale or the other go down. And when a man's judgment is divided between two opinions, and something arises which makes him decide to choose one rather than the other, that something is said to *turn the scale*.

Pestonji was urged to visit England ; and he would have liked to go, but the claims of his family seemed to require him to remain at home. While in this uncertainty, he heard of the prevalence of cholera in Egypt, and that turned the scale. So he will not see England for the present.

To turn one's hand to, is to engage oneself in :

This is a handy fellow ; he seems to be able to turn his hand to anything,—that is, capable of doing any work that comes to his hand.

To turn tail, is colloquial for, to retreat ignominiously. It is said primarily of a dog running away like a coward.

To turn the day against one : to turn the fortunes of the day. These mean, to reverse superiority or success :

The coming of Blucher at Waterloo turned the day against Napoleon. In ancient times the fall of a king from his horse in a field of battle often turned the fortunes of the day.

To turn the tables, is to reverse success or superiority.

To turn a thing to account, is to utilise it :

She had kept the trinket . . . in the hope of turning it to better account.—*Dickens*.

To turn up one's nose at a thing, is colloquial for, to treat it with contemptuous dislike or disgust :

He has been reduced almost to beggary, and yet he turns up his nose at the suggestion that he should take to some employment.

To turn one's head, or one's brain, is to so confuse him or render him so flighty that he seems to have lost his judgment ; to make giddy or conceited, or wild or insane :

Flattery seems to have turned his head.

Some men's heads are turned by sudden good fortune.

To have a turn for, is to have capacity or fitness for :

This boy has a turn for drawing ; send him to a school of art.

To turn to God : to return to God. These are usually equivalent and mean, to repent of sin and seek mercy from God ; to give up wandering from the path of duty, and with penitence for past transgression to ask forgiveness from God. In one Bible passage, the words *return to God* mean simply, to go back to God. The subject of the passage is the death of a man, and the words are, " Then shall the dust return to the earth as it was ; and the spirit shall return to God who gave it " (Eccles. xii. 7). In this passage *the dust* is poetical for *the dead body*.

CHAPTER XIII.

MISCELLANEOUS IDIOMATIC EXPRESSIONS.

143. We now take a collection of miscellaneous idiomatic expressions, following generally the alphabetical order of the verbs.

144. To affect ignorance of a thing, is to pretend or seem to be ignorant of it. To be blind to a thing, is to omit noticing it and to do this either by intention or otherwise.

Not that I affect ignorance.—*Lamb.*

Not that . . . I would be thought blind to certain flaws.—*Lamb.*

145. The noun *account* enters into various expressions.

To run up an account. When I buy things at a shop time after time and do not pay for them when purchasing, but allow them to be charged against me in the shopkeeper's book, I am said to run up an account.

To cook, or doctor, an account, is to tamper with or falsify an account in order to deceive :

From the balance sheet presented to the shareholders, one would have supposed the Company was in a flourishing condition, but it afterwards turned out that the Secretary had cooked the accounts.

146. To bait a trap. *Bait* is some tempting morsel put on or in a trap to lure the victim into the trap. To bait a trap, is to put bait on or in a trap when you are setting it for your victim. An angler is said to bait his hook. The phrase is also used metaphorically.

A new company started, promising large business and guaranteeing eight per cent. of profit. Many were induced to invest in it, but it eventually turned out that the guarantee was worthless, and that the promise of such high interest was only baiting the trap for the unwary.

147. To bandy words. When two men contend with each other and fling words back and forward at each other recklessly, they are said to bandy words. The phrase implies a slight degree of contemptuous censure.

Why waste your time bandying words with that impudent fellow ?

148. To bear the brunt of, is to endure the main force or shock of :

The centre of the army has to bear the brunt of the battle.

The ship could not make for any harbour but had to bear the brunt of the tempest,—that is, had to endure the fury of the storm.

To bear hard upon, is to press heavily upon, to oppress, to be felt as severe :

This new law will bear hard upon fishermen.

149. To bear sway, is to exercise authority, to rule:

South Africa will never be settled till England bears sway over the whole region.

150. To beard a man, is literally to catch him by the beard. The phrase now means, to contradict or oppose a man to his face, to set him at defiance.

I have been bearded by boys.—*More*.

The best way to deal with a bravado is to beard him.

151. To beat the air. Literally, this is plainly a profitless expenditure of energy. Hence the phrase means generally, to make efforts that are vain, useless, fruitless.

So fight I, not as one that beateth the air.—*Eng. Bib.*

152. To beggar description. A scene in nature or in human life is said to beggar description when it is of such a kind as to be beyond one's power to describe it adequately.

The sunset glow on the higher Alps, is so glorious as to beggar description.

The comical attitudes into which the boy put himself, the drollery that twinkled in his eye, and the drawling tones in which he told his story,—why, they beggar description.

153. Certain Words of Salute are noteworthy.

Bid good-bye: bid farewell: bid adieu, mean, to take leave. Say is sometimes used for *bid* in these phrases.

I bade him adieu on board the steamer.

He may bid good-bye to all his dreams of getting rich by speculation in mines,—that is, he may abandon such dreams.

The three words, good-bye, farewell, adieu, are all compound words. *Good-bye* is a contraction for, 'God be with you;' *farewell* is two words joined together, meaning, 'May you fare well;' and *adieu* is compounded of two French words and means 'I commit you to God's care.' The word *farewell* often implies that the parties do not expect to meet again in this world; but this limitation of meaning is not always strictly adhered to. Remember that all these are *parting salutes*.

154. To bid one welcome, means to welcome or receive one cordially. To wear out one's welcome, is to stay so long at a friend's that the host wearies and wishes his guest gone.

I am happy to bid you welcome to our house.

When you invite us again so soon, it is plain that we did not wear out our welcome last time.

155. To bid fair to, means to be likely to, to give fair prospect of. The idea involved is one of excelling.

His health is so good that he bids fair to live till he is threescore.

These trees bid fair to outgrow those planted five years ago.

156. To blow, or sound, one's own trumpet, or horn, is to trumpet forth one's own praises, to parade one's own good deeds. The Lord Jesus said, 'When thou doest thine alms, do not sound a trumpet before thee as the hypocrites do, . . . that they may have glory of men.' It is from this passage that the phrase is derived. When a man praises himself, he is sometimes asked jocosely, 'Is your trumpeter dead?'

Some men are good at blowing their own trumpet.
One who blows his own horn commonly gets little praise.

157. To blunt the edge of a knife or sword, makes it less effective for doing its work. To blunt the edge of an objection or an argument, is to weaken its force as an objection or argument. Time blunts the edge (= dulls the keenness) of grief.

158. To book to a place, is a phrase which has come into use chiefly in connection with railway travelling, and means, to purchase a ticket which entitles you to travel by rail to the place. It is used of travelling by coach or ship, or any conveyance for which tickets are issued. A person so travelling is called a *passenger*. To be booked for, is explained below.

This passenger, or this luggage, is booked to Madras.

He went to Bombay, inquired about steamers, and booked for London by the P. and O. line.

You are booked for two songs in the concert, = It has been arranged that you sing two songs in the concert.

159. Bolt is a word which enters into some phrases:

'His horse bolted,' means his horse ran off, having become uncontrollable. We can also say,

The thief bolted as soon as he caught sight of the policeman.

To sit bolt upright, is to sit with the upper part of the body perfectly erect. It is commonly used of a person who, having been in a reclining posture, suddenly sits straight up.

To bolt a door or window, is to fasten it securely with a bolt or bar.

To bolt food, is to swallow it in mouthfuls without taking time to masticate it:

It is better to take half as much well masticated, than to bolt the whole in a hurry.—*Kidd*.

160. To breathe freely, is to be relieved from such suspense or anxiety as caused one to hold his breath:

I was beside the railway line when the train came up before I was aware, but I squeezed myself close to the wall and escaped.
Not till the last carriage passed did I breathe freely

161. To bring a charge home to one, is to prove the truth of the charge against him, to convict him of the charge. A moral truth is *brought home* to a man when he is made to feel the force of it.

To bring to want or to beggary, is to reduce to utter poverty.

To bring to light, is to disclose, to discover :

A skilful detective would bring all their schemes to light.

To bring to mind, is to recall.

162. To buckle to, is to apply oneself diligently to a work or business. Commonly the work is felt to be irksome.

Charles Lamb had to buckle to betimes at the more serious business of life.—*Kent*.

163. To build castles in the air, is to indulge in reveries or visionary schemes.

164. To burn daylight, is to light candles before it is dark ; or generally, to waste time :

This fellow burns daylight by lying long in bed in the mornings.

'Come, we burn daylight ; Ho !' 'Nay, that's not so.' 'I mean, sir, in delay we waste our lights in vain, like lamps by day.'—*Shakespeare*.

165. To bury the hatchet, is to make peace, to cause bitter strife to cease, to cease to cherish animosity. *The hatchet* referred to in the phrase, was a weapon used by North American

Indians. When tribes of these people who had been at war, made peace, it was a custom among them that their leaders should sit down together and all smoke in turn from the same pipe. This pipe was the 'calumet' or pipe of peace. These Indians say that 'the Great Spirit' commanded them, when they smoked the peace-pipe, to bury their hatchets and other weapons of war.

Buried was the bloody hatchet ;

Buried was the dreadful war-club,

Buried were all warlike weapons.

And the war-cry was forgotten :

There was peace among the nations.—*Longfellow's "Hiawatha."*

With their fine soil and climate [at the Cape of Good Hope] and wealth of minerals and jewels, English, Dutch, Basutos, Caffres, and Zulus, may bury the hatchet and live and prosper side by side.—*Froude*.

166. To buy a house over one's head. A landlord lets a house to a tenant ; I go to the landlord and purchase the house while the tenant is in occupancy : I am said to buy the house over the tenant's head. Note that the phrase does not mean, the house which is over the tenant's head, but that I buy it even though the tenant occupies it.

167. To buy a pig in a poke, is colloquial for, to purchase a thing without previously examining it to see what its real value is :

You need not press me to buy shares in this new company. I have no means of knowing whether the statements in the prospectus are true, and I will not buy a pig in a poke.

168. To call in question, is to express doubt about the correctness of a statement :

I am not disposed to call in question anything that Mohan says.

169. To call a spade a spade, is idiomatic for, to speak in plain terms ; to speak without mincing matters. For instance, to speak of any immorality lightly as if it were a small thing, is very bad ; better to call a spade a spade and let immorality have its true name, that it may excite the disgust it deserves.

I have learned to call wickedness by its own terms : a fig a fig, and a spade a spade.—*John Knox.*

He is not reckless or vulgar in his language, but still he can call a spade a spade.—*English Newspaper.*

170. To canvass a subject, or question, or situation, is to examine into its accuracy, or validity, or stability ; to examine it critically.

171. To change colour, is to turn pale through sudden strong emotion, as with fear, anger, shame, or a consciousness of wrong-doing detected.

172. To change hands. Property is said to change hands when it passes from one owner to another either by sale, or gift, or heirship, or in any other way.

This house has changed hands twice in the last ten years.

There were pickpockets in the crowd and several watches changed hands.

173. To change one's quarters, is to change one's place of residence ; usually it means to change one's lodgings.

174. To clip one's wings. To clip a little from the tip of one wing of a bird deprives it for a time of the power of flying. So figuratively, to clip one's wings, is to deprive him of power, to render him weak or ineffective.

The Vizier is ambitious, but the Prince will clip his wings.

175. To collect oneself, is to recover from a surprise or a state of flurry, to regain self-control. Also, to recollect oneself, has the same meaning.

The traveller was suddenly felled to the ground by a blow on the back of the head. He lay stunned and bleeding for a time and before he was able to collect himself, he was robbed by two ruffians.

176. To command respect or esteem, is to have such excellent qualities of disposition and character as to win esteem:

Probity and purity will command respect anywhere.

This man commands the esteem of his whole village.

177. To commit to memory, is to learn by heart. Note that it is not, commit to *my* memory: or *commit to the memory*.

To commit oneself, is to compromise oneself by a rash or careless word or act. When a man is arrested by the police, he is usually cautioned to keep silence lest he say something which would be virtually an admission of guilt, and such a statement might at his trial be used against him: he is warned not to commit himself.

178. The noun credit, meaning *honour*, enters into phrases.

To bring credit to: do credit to: reflect credit on.

This boy will yet bring credit to his teachers.

Such a crop as this reflects credit on your good farming.

She does credit to the educational system pursued here.—*Thackeray*.

Take credit for: get credit for: give one credit for. The examples following show the usage of these:—

The captain takes credit for saving the ship by his skill,—that is, he considers that to him is due the merit of saving the ship.

The captain gets credit for saving the ship,—that is, people generally consider that he saved it.

I give the captain credit for saving the ship,—that is, I consider that the honour or merit of saving it is due to him.

When the definite article is put before 'credit,' these phrases change the preposition, and we then have, *take the credit of, get the credit of, give one the credit of*:

This man takes the credit of being a good farmer.

He gives this dog the credit of saving his child's life.

Here is the fellow who gets the credit of being a lying sneak.

179. To cross, or pass, the Rubicon. The Rubicon was a small river separating ancient Italy from Cisalpine Gaul, the province assigned to Julius Caesar. When Caesar crossed his stream, he passed beyond the limits of his own province and became an invader of Italy. Hence, the phrase means generally, to take a decisive step forward, to adopt some measure from which it is impossible to recede.

To cry over spilt milk is to cherish useless regrets.

180. To curry favour, is to seek to win favour by flattery or officious kindness.

The gentleman quite understands that by your presents of fruit you are only trying to curry favour with him.

181. To dance attendance on one, is to pay great court to him and humour his whims.

182. To dig the grave of one's reputation. When a man of repute makes a mistake which proves fatal to his reputation, it is sometimes said of him that by that fatal mistake he dug the grave of his reputation.

183. To disabuse one's mind, is to remove a misapprehension, to do away with a false impression. Also, To *disabuse a person*. To *undeceive a person* has a similar meaning.

I would like to disabuse your mind of the idea that Harilal has a feeling of hostility to you. On the contrary he spoke to me in the most friendly terms of you.

I reasoned with him for an hour, but could not disabuse him of the notion that the lawyer who had his case in hand was incompetent.

184. To dismiss from one's mind or from one's thoughts. The meaning of this is, to cease to think about a thing. We could also say, *banish from one's mind* or *from one's thoughts*. If there is any difference of meaning in the two verbs in the phrase, *dismiss* would mean *for a time*, and *banish* would mean *altogether*.

Dismiss all care from your mind and go to sleep.

This evil rumour has been preying on his mind for some time and he finds it impossible to banish it from his thoughts.

185. To drink hard, is a colloquial phrase, meaning to be much given to drinking, to be a confirmed drunkard. *Sūc* a man is sometimes spoken of as a *hard drinker*. *Hard* in the phrase is meant to indicate *great excess*.

186. To drop a hint, is to let fall a remark meant to be taken as a hint or indication of something more important which is kept in the background. The remark in this case is made with apparent carelessness, but yet with the intention that it shall be carefully noted. The person attending to the hint and understanding it is said to *take up the hint* or to *take the hint*.

As I talked about your neighbour, I meant to drop a hint to you for your guidance that he is not very honest; but you did not seem to take it up.

187. To drop a subject, is to cease discussing it, or cease conversing about it. When two men have disputed and cannot come to an agreement, they sometimes wisely let the matter in dispute drop; that is, they tacitly agree that that matter shall not be mentioned between them henceforward.

188. To err on the safe side, or on the right side, is to choose a course which may in fact prove to be an error in judgment or calculation, but which will keep you safe from risk or

harm. For instance, a man binds himself to deliver to a builder by a certain date ten thousand well-shaped and well-burnt bricks. He prepares eleven thousand lest some should come out of the brick-kiln crooked or not well burnt. He thus chooses a course which will obviate risk or loss. He is said to err on the safe side.

189. To escape one's lips. It is the collocation that is noteworthy here. We do not say, escape one's *mouth*, or escape one's *tongue*, but escape one's *lips*. Sometimes we use *pass one's lips*. For instance, if one were cautioning another not to reveal some secret, he might say, 'Do not let this matter pass your lips.' Also, if a child says some word which its father dislikes and never wishes his child to utter, the father might say, 'Never let that word escape your lips.'

No Hindu would let the name 'Ram' escape his lips at a caste feast.

190. To fall on one's feet. When a man is successful and comfortable rather from the circumstances of his position than from his own personal merit or effort, he is said to fall on his feet. If a person in falling alights on his feet, he has not had much discomfort in the fall; hence the phrase. Or if a man suddenly comes into a prosperous position, we say that he has fallen on his feet. The phrase is colloquial.

Harilal, who had a post at twenty rupees a month, has been appointed as tutor to a young Rajah at a salary of a hundred rupees, so that he has fallen on his feet.

191. To feather one's nest, is to provide for oneself especially from property not one's own passing through one's hands; so that the phrase implies dishonesty. Certain birds gather feathers to line their nests; hence the form of the phrase.

In Turkey the tax collectors make a point of feathering their own nests well while they have opportunity.

192. To feel the pulse, is used metaphorically for, to find out one's secret opinions, to sound a person or a people:

I did not know whether he would receive back his runaway son and I went to feel the old man's pulse on the subject.

The Prime Minister sometimes makes an important statement in Parliament in order that through the comments made on it in the public press he may feel the pulse of the nation.

193. To feel one's way, is to proceed cautiously so as to avoid risks and dangers—as one would do in a dark room; he puts out his hand before him and moves cautiously forward lest he should come against or stumble over something:

A man starting a new business should carefully feel his way for a time.

194. To fight shy of. You are said to fight shy of a person when you make attempts to avoid him without letting him know that you are doing so.

He tried to draw me into partnership with him in business, but I fought shy of him.

To go on, or fight, to the bitter end, is to carry on a contest reckless of the consequences, to continue the fight as long as possible and without the shadow of relenting :

Russia and Japan were determined to fight it out to the bitter end.

To fight to the death, is to fight on and die rather than give in.

195. To suit a person down to the ground, is to suit him completely or admirably. It is said, for instance, of an offer which precisely falls in with a man's tastes or likings.

196. Eat enters into some idioms.

To eat one's heart out, is to brood over one's sorrows or disappointments, the result being depressed spirits and broken heart.

To eat humble pie, is to have to take a humble tone, to have to humiliate oneself, to have to apologise. The phrase is said to be derived from a pie made from the humbles, or heart, liver, and kidneys of a deer. These were called humbles, or numbles, or umbles, and were considered very mean fare, and were formerly given to the huntsmen and servants. I find the following in Pepys's *Diary* :

"He [Sir W. Hicks] did give us the meanest dinner of beef, shoulder, and umbles of venison which he takes away from the keeper of the forest, and a few pigeons, and all in the meanest manner that ever I did see, to the basest degree."

To eat one's words, is to retract one's assertions under compulsion. A man may also be brow-beaten and coerced into eating his words where, nevertheless, what he said is right.

It is not pleasant to a haughty man to have to eat his words.

197. To end in smoke, is colloquially said of efforts that come to nothing, or are useless :

He made a great fuss about having an investigation, but it all ended in smoke.

198. To enjoy oneself : to avail oneself of. The reflexive pronoun must follow these verbs. Indian students often omit the pronoun, but this is not idiomatic. You should not say, 'In my last visit to Delhi I enjoyed very much,' but 'I enjoyed myself,' &c. So you must not say, 'He availed of the opportunity of,' but 'He availed himself,' &c. But it is correct to say, 'I enjoyed my last visit to Delhi very much.'

199. Contests of the days of chivalry supply some phrases.

To enter the lists, is a phrase handed down from the days of chivalry. *The lists* was the name given to the open space in which the knights encountered one another in the tournament, and to enter the lists was to ride into this space in order to do so. The phrase has come to mean, to enter on an encounter with an opponent or with competitors. To enter the lists against a person, is to accept his challenge. To enter the field, has a similar meaning.

Only one gold medal is offered for competition and three young men have entered the lists, each hoping to win it.

Two members are to be elected to the Town Council, and five candidates have entered the field,—or are already in the field.

To throw down the gauntlet: to take up the gauntlet, mean respectively, to offer or give a challenge, and to accept a challenge. A gauntlet is a glove of mail. In the days of chivalry when one knight challenged another to contend with him, he threw down his gauntlet, and the knight who picked it up was the one who accepted the challenge.

It is not for Spain, reduced as she is to the lowest degree of financial inanition, to throw the gauntlet to the right and left.—*Times*.

To run the gauntlet, is to suffer the punishment of the gauntlet; hence to undergo severe criticism or ill treatment. The punishment here referred to is common among sailors. If one of their crew has offended, the others stand in two rows facing one another, each one having a rope's end in his hand; the offender is made to run between the two rows, and each one deals him a severe blow while he is passing.

Most books have to run the gauntlet of the literary critics of the London press.

200. To find a clue to. The word *clue* here means, thread unwound from a ball to guide one in a labyrinth. And so the phrase means, to find something that will guide you in a perplexing difficulty.

The whole circumstances of the murder are wrapped in mystery, and the police can find no clue so as to trace the murderers.

201. To find fault with a person, is to blame him. To find fault with a thing, is to find it deficient in some particular. The phrase implies that you point out the fault. Sometimes a censorious person is stigmatised as a *fault-finder*, the meaning being, that he loves to find out faults in others.

I cannot find fault with Miss Sharpe's conduct.—*Thackeray*.

Fault-finders should be fault-menders.—*Proverb*.

People sometimes find fault with others when they should blame themselves.

202. To burn one's fingers : to get one's fingers burned. These mean, to get oneself into unexpected trouble. When a man engages in speculation and meets losses, or meddles with something which promises well and turns out a failure, we say, he burns his fingers or gets his fingers burned.

To snap one's fingers at, is to despise, to treat with contempt, to show that you do not care a snap of the fingers :

The Prime Minister thinks he may snap his fingers at the demands of the people, but he will find out his mistake.

203. To open fire, is to begin to fire with musketry or artillery :

The British ironclads opened fire on the forts of Alexandria.

The enemy came on with a rush; and when they were two hundred yards off, our infantry opened fire upon them with terrific effect.

To hang fire, is to dally when just about to fire a gun. The phrase is used generally of a man who is so slow in attempting anything that the result is ineffective.

If you hang fire now, you will never get so good a chance again.

204. To fly in the face of, is to directly oppose or defy when it is foolhardy to do so :

Why should you recklessly fly in the face of danger ?

It is foolhardy to fly in the face of the King's prohibition.

205. To fool away money, or time, is to spend it foolishly and on trifling things.

206. To follow the multitude, is to believe or act as most people do, without taking the trouble to consider whether the thing believed or done is right or wrong ; to be readily influenced by public opinion to take a course which reflection would show was not right ; also, to do a questionable thing because it is favoured by the majority :

Never follow the multitude to do evil.

It requires sound moral principle, as well as strength and force of character, to make a man overcome caste prejudices ; most prefer to follow the multitude, just because that gives them least trouble.

To follow a speech, or a piece of music, is to keep our attention fixed on it as it proceeds.

To follow a trade, is to practise it.

To follow in the wake of another, is to follow another person's course. The wake is the track left by a ship in the water. A small boat follows in a large ship's wake, because immediately behind the ship there is smooth water. Hence the phrase means, to follow another person's course because it is convenient or useful to do so.

To follow suit, is literally to play a card of the same suit or sort as that first played ; hence, to follow the line of conduct adopted by a predecessor :

One of the miseries of caste is that if a leading man makes a great feast, all his friends think they must follow suit.

In the infant school, one little urchin began to cry and all the other children soon followed suit, so that in a short time we had fine music.

207. To force one's hand, is to compel him to disclose what he is aiming at.

208. To gain ground : to lose ground. A man is said to *gain ground* when he slowly and steadily succeeds and makes way in the world ; and to *lose ground* when he gradually falls back and is not successful. These phrases imply slow but continuous transition. They are used also of health. A belief *gains ground*,—that is, it grows, it spreads.

209. To gild the pill, is to cover over a disagreeable thing with something pleasant :

Russia demanded a large war indemnity from Turkey and gilded the pill by giving up two ironclads she had captured.

210. A man is said to **save the situation** when in an emergency he provides what is needed to prevent a catastrophe. Or, an event occurring unexpectedly may save the situation. Note that *the situation* here means the present position of circumstances.

211. To go off, or fly off, at a tangent. A tangent is a line which touches a circle. To go off at a tangent, is literally to leave the circle and go off in a line which would never lead back to the circle again. The phrase is used of a person who instead of following up a train of thought or a line of action, strikes off into something else.

A lawyer should be skilled in the art of reasoning : it will not do in arguing a case to fly off at a tangent into extraneous matters.

212. As the evening twilight fades, it is said to grow dark.

As it grew dark, I became anxious for their safety, for the wind rose and the boat had not come to land.

To grow gray. When a man is so long in one appointment or service that he has grown old in it, we say he has grown gray in the service.

Mr. Brown entered the India Office at the age of eighteen, and has grown gray in the service.

213. To hang by a thread. The idea is that the thread may snap at any moment and the thing suspended fall.

He has been growing weaker and his life now hangs by a thread.

214. To haul over the coals, is to censure a man, reprove him severely. The phrase is colloquial and probably derived from the barbarous ordeal of dragging a man through the fire in order to find out whether he is guilty or not.

If your drinking habits become known, you will soon get hauled over the coals, and you richly deserve it.

215. To hide one's light under a bushel, is literally to turn a bushel over a light and thus conceal it. The Lord Jesus said, 'Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.' From this the phrase is derived. It means generally, to conceal or obscure one's talents.

To keep such a learned man in his present obscure position, is really to hide his light under a bushel.

216. Hit enters into some phrases.

To hit the public taste, is to agree with it, to match it.

A good hit, or a lucky hit, means a successful attempt, or a peculiarly happy remark.

To hit the nail on the head. When one wants to drive a nail into wood, the proper part of the nail to strike is the head. The phrase has come figuratively to mean, to make an attempt which turns out successful, to guess right.

This merchant hit the nail on the head by buying a large quantity of wheat yesterday: the price has risen to-day.

217. To drive a nail home, is to hammer the nail till the head of it will not allow it to be driven farther into the wood; to drive a nail as far as it will go. The phrase has also come metaphorically to mean, to give a man a rebuke or unpalatable advice in such a way that he feels the full force of it.

The carpenter will drive every nail home before he pronounces the work finished.

I spoke to him plainly of his duty, and I think I drove the nail home.

218. To strike home, is to strike close and with telling effect:

Your opponent is floundering in his arguments: when your turn to reply comes, strike home.

219. To husband one's resources, is to manage one's means with frugality, to so use one's resources as to reserve something for an emergency:

A careful general will husband his resources, if there is any fear of his supplies being cut off.

220. To jog another person's memory, is colloquial for, to put one in mind of a thing apparently forgotten:

He has forgotten his promise I fear; you had better jog his memory.

226. To leave one in the lurch, is to desert one in a difficulty when he expects you to stand by him.

He stood by me so long as all went well, but at the first approach of trouble he went off and left me in the lurch.

227. To leave no stone unturned, is to do everything that can be done to accomplish or attain an object :

So long as we do nothing positively wrong, we must leave no single stone unturned.—*Blackwood's Magazine*.

228. To let the grass grow under your feet. The idea in this is that if a person walk very, very slowly, the grass under his feet will have time to grow a little even before he takes the next step forward. The phrase is used negatively and generally ; as, for instance, when I want a messenger to convey a message quickly, or want any work done briskly and with the least delay possible, I say to the messenger or to the worker, after telling him what I want him to do, " Now, don't let the grass grow under your feet ! "—meaning, ' Do the thing assigned you with the utmost despatch.'

229. To let by-gones be by-gones, means, to let things that are past and gone remain untouched, to let them lie as things of the past which need not now be brought up again.

To let the cat out of the bag, is colloquial for, to make known a thing intended to be kept secret.

230. To levy black-mail. *Black-mail* was money extorted by freebooters, and given to them as a bribe to exempt property from their depredations. The freebooters were able to defy the officers of the law and carry on their schemes in spite of them. Hence, to levy black-mail, is generally, to extort by intimidation.

231. To lick into shape, is colloquial for, to give form or method to. The old notion was that the young bear was born shapeless and its mother licked it into shape. There is also the contemptuous phrase, an unlicked cub, applied to a very impudent, despicable fellow.

232. To lie in a nutshell. This is said of a thing which is capable of brief expression.

The explanation of his strange conduct lies in a nutshell,—the man is insane.

233. To live fast, is to live luxuriously, to indulge every appetite and taste and whim, to lead a life of dissipation. Hence a *fast liver* is a spendthrift, a libertine.

He who lives fast dies soon.

The indulgence of appetite debases a man, so that instead of living fast, one should curb his appetites.

248. To pat on the back or shoulder ; to give a pat on the back or shoulder. These are colloquial and mean to give a word of encouragement or praise.

A child is often encouraged by a pat on the back.

The Collector in writing his report for Government has given one of his assistants a pat on the shoulder.

249. To pay respect, is to do honour. The phrase implies considerable deference.

250. To pick holes in another's coat, is to seek out faults in him or in his conduct. But the phrase is colloquial.

An envious or discontented man finds wonderful delight in picking holes in the coat of one who is more successful than himself.

To pick one's pocket, is to steal articles from his pocket. One who does this is called a **pickpocket**.

To pick a lock, is to open a closed lock by means of a pointed instrument, not the key. This operation may be performed if the key is lost ; but it is more commonly done by a thief or burglar.

251. To pick a quarrel with a person, is to provoke him to quarrel, to find an excuse for drawing him into a quarrel :

Russia seems determined to pick a quarrel with Turkey.

Live in peace with your neighbour instead of trying to pick a quarrel with him.

252. To plead guilty, is to confess oneself guilty. **To plead poverty,** is to assign poverty as a reason for one's appearance or one's action.

This man was convicted of stealing a quantity of rice. He pleaded guilty, but he also pleaded poverty, saying that hunger drove him to the theft.

253. To plough the sands. As no crop would grow on the sands of the seashore, to plough the sands is a phrase meaning to busy oneself in a way which cannot lead to any profitable result.

254. To plume oneself on a thing, is to be proud of that thing as pertaining to oneself :

This student plumes himself on his attainments in logic.

The Sultan of Zanzibar plumes himself on being a lineal descendant of the Prophet [Mohammed].

255. To pocket, or swallow, an affront or insult, is to receive it without showing resentment or seeking redress. The show of weakness may arise through fear of further insult or attack.

A debtor, unable to pay, has often to pocket insults from his creditor. When an obnoxious person finds himself surrounded by foes, he has to pocket many an affront.

256. To poison the ears of another, is to prejudice another, to present a particular view of a case to another and thereby to so bias his judgment that he will not give due weight to the other side :

A judge must not allow any one to poison his ears against either plaintiff or defendant.

257. To promise well. This phrase is commonly used, not of persons, but in a neuter, intransitive sense, meaning, to afford hope or ground for expecting a good result.

The rains have been plentiful and the crops promise well.

It does not promise well for your passing in the examination that you cannot write a decent letter.

258. To provide against a rainy day, is to lay up in store against a time of difficulty or calamity, to save money for any emergency that may arise. Also, to **lay up for a rainy day.**

In prosperity one should lay up for a rainy day.

The Post Office Savings Bank gives opportunity to a poor man to provide against a rainy day.

259. To pull in, or draw in, one's horns, is to withdraw from a position one has taken up. A snail draws in its horns when apprehensive of danger. The phrase is used of a man who has boasted great things and is obliged to withdraw his words and assume a more humble demeanour.

A stubborn man who has slandered another and will not apologise, will draw in his horns if threatened with legal proceedings.

260. To pull well with, is to act together in harmony, to unite efforts. A yoke of oxen pull well together, or one ox is said to pull well with the other one. The phrase is also used of a number of people acting in concert.

The Directors of this Company do not pull well together.

261. To push one's fortune, is to make one's way in the world, to acquire property, to maintain and advance one's position in life. SWIFT has seek one's fortune.

Four sons came over from England to Ireland to push their fortune.—*Andrews.*

262. To quarrel with one's bread and butter. *Bread and butter* here mean, one's means of living. If a clerk is quarrelsome, or instead of bearing patiently with deserved reproof, gets angry and provokes his master to dismiss him, he is said to quarrel with his bread and butter ; he flings from him what was his means of livelihood and has nothing else to turn to.

If you get a reproof, even though you should feel it to be scarcely deserved, yet shut your teeth and bear it : your master is hasty and might dismiss you if you show resentment. Why should you quarrel with your bread and butter ?

263. To rack one's brains, is to strain or exercise one's thoughts to the utmost. This is a colloquial phrase.

264. To rate soundly, is to chide with vehemence, to censure violently :

I rated my steward soundly for getting drunk.

The engineer rated his clerk soundly for the stupid blunder he had made in his calculations.

265. To rest on one's laurels, is to rest satisfied with honours already won, and to make no attempt to gain further distinction :

Henry has gained a valuable prize, but he is too ambitious to rest on his laurels.

To rest on one's oars, is to suspend effort after something has been attained. The phrase is drawn from rowing a boat : after the crew have rowed for a certain distance or for a certain time, they rest on their oars,—that is, they suspend rowing and rest for a time.

The agitators have been vigorously at work during the winter, but at present they seem to be resting on their oars.

Many a student who has worked hard before entering College thinks he may rest on his oars after entrance ; he should rather regard the larger opportunity for study opened before him as an incentive to more diligent work.

266. To rip up, or rip open, old sores. When a sore is almost healed, to rip it open is to take the most effective means for preventing it being healed. Metaphorically, the phrase means, to revive or re-open a bitter quarrel which was almost forgotten.

267. To ride a hobby. A hobby here means a favourite subject which one dwells on unduly or to the weariness of others, and to ride a hobby is to constantly refer to this favourite subject particularly in conversation. Formerly a 'hobby' meant a strong, active, middle-sized horse ; a nag : hence the verb in the expression.

Cultivate the listener's art. Talk just enough to develop your companion's powers. If he has a hobby let him ride it.—*Miss Braddon. (Advice to a young lady.)*

268. The town rings with his praises, means, the town is filled with the report of his good deeds.

269. To harp on the same string. If a harp were always touched on the same string, the sound by its monotony would produce weariness. When a speaker keeps repeating the same sentiment though in different words he is said to harp on the same string.

270. To restore to health : to be restored to health. No pronoun should be inserted in these. It will not do to say, he is restored to his health ; nor to say good food and exercise will soon restore you to your health.

271. To rise to one's feet. When a person who has been sitting rises into a standing posture, he is said to rise to his feet.

To rise to the occasion, is to put forth unusual and sometimes surprising efforts so as to cope with an emergency.

A flood threatened to burst the reservoir, but the villagers rose to the occasion and did not desist till they had made all secure.

To rise like a phoenix from its ashes. The phoenix was a fabulous bird which, Herodotus says, visited Heliopolis in Egypt once in every five hundred years. It had no mate, but when about to die made a funeral pile of wood and aromatic gums which it fanned into a flame, and burned itself to ashes. From the ashes a young phoenix was alleged to rise.

William the Conqueror went through the kingdom stamping out revolt, but as he moved forward, rebellion rose behind him like a phoenix from its ashes.

272. To rule the roost, is to lord it over others, to domineer over those with whom one is associated. The origin of the phrase is uncertain. Most probably the form of it should be *rule the roost*, the *roost* being the perch on which domestic fowls rest at night : the cock of the poultry rules the roost and domineers over the other fowls. The phrase is colloquial and slightly contemptuous.

The new-made duke that rules the roost.—*Shakespeare.*

In almost every Hindu caste, there is some brazen-faced impudent fellow who tries to rule the roost.

273. To run in the same groove, is to move forward on the same path, to advance in harmony :

It is clear that the ideas of both reformers ran in the same groove.

Loyalty is an easy and convenient sentiment when self-interest runs in the same groove.—*English Newspaper.*

To run in the blood, is said of a peculiarity, mental or physical, which clings to certain families :

Effeminacy of form runs in the blood of this family.

A propensity for thieving seems to run in the blood of these villagers.

To run a risk, is to expose oneself to risk, hazard, or danger.
To undertake a risk, is to take on oneself a risk.

'You run the risk of losing money if you engage in this business.'

'I know it, but am prepared to undertake the risk.'

He plunged into the river to save his brother, but in doing so he ran the risk of losing his own life.

To run short. A thing is said to *run short* when it is exhausted too soon or before the need for it is over. Persons are said to *run short of* a thing,—that is, to use it up when more of it is needed.

Our stock of provisions is likely to run short *or* run out.

There is no fear of our running short of cocoa-nut fibre.

274. To save one's bacon, is a colloquial and vulgar phrase, meaning, to preserve oneself from harm :

If you join in this plot, you are sure to get punished ; so you had better stand aloof and save your bacon.

To save another person trouble, is so to act as to keep him clear of trouble.

To save appearances, is to present a fair outside, to do something to avoid exposure.

275. To say grace, is to ask God's blessing before beginning a meal :

The Bishop said grace, and the company began a sumptuous dinner.

276. To scatter to the winds, is a vigorous way of saying, to scatter abroad. The phrase implies such effectual scattering that the parts cannot be gathered together again. **To throw to the winds,** is to fling aside as useless.

The miser's wealth at his death fell into the hands of his nephews and was soon scattered to the winds.

277. The scent. Certain verbal expressions are used with this word which are worth noting. A dog follows the scent of an animal and pursues it till he overtakes it. Metaphorically *the scent* of a thing is an idea, inkling, or suspicion that such a thing is intended. Commonly the word is used only when there is a secret plot of evil design.

To be on the right scent, is to have a clue to the end sought, to be on the right track.

To get the right scent, is to get a clue to some mystery, to get an inkling of something aimed at.

To give one the right scent, or **to put one on the right scent,** is to afford one an idea or inkling of the thing aimed at, to put one on the track which will lead to the thing intended.

After these the student will readily understand the meaning of, **to get the wrong scent,** **to give one a false scent,** **to throw one off the scent.**

When conspirators suppose they are suspected, they adopt many devices to throw people off the scent.

Some remarks casually dropped by a woman put the police on the right scent and they soon discovered the whole gang of brigands.

278. To see the light, is to be brought to light, to be revealed or disclosed :

Some years ago it was supposed that a celebrated doctor in Bombay had discovered a cure for leprosy. If there was any such discovery, it never saw the light.

To see how the land lies, is a nautical expression. It literally means, for a sailor to observe how the land is situated with respect to his ship so that he may know how to shape his course ; metaphorically, to consider the circumstances in an emergency so as to judge how to proceed.

To see how the wind blows, is a nautical phrase applied metaphorically to affairs on land. It means, to observe what influence, favourable or adverse, is likely to affect the existing state of things.

I sent in a written application to the magistrate yesterday, and to-day I called on his chief clerk to find out if possible which way the wind is blowing,—that is, to discover if possible whether the magistrate is disposed to favour my application.

To see the world : to see life. When a man is determined to leave home and to roam about in an unsettled way, we say that he wishes to see the world, or to see life. The latter phrase often means, to see and know the different modes of life which people follow.

My thoughts were bent on seeing the world.—*Defoe*.

To see a thing through coloured spectacles, is to regard it favourably because of one's prejudices.

279. To seek God : to seek His face. These mean, to desire and pray for God's guidance and favour.

Seek ye the Lord while He may be found.—*Eng. Bib.*

Thou, Lord, hast not forsaken them that seek Thee.—*Eng. Bib.*

When Thou saidst, 'Seek ye My face,' my heart said unto Thee, 'Thy face, Lord, will I seek.'—*Eng. Bib.*

280. To send one about his business. When a man is pestering you, and you dismiss him contemptuously and hastily, you are said to send him about his business. And perhaps you say to him, 'Go about your business.'

The fellow came bothering me for an appointment, but I had to send him about his business.

To send one to the right-about, is colloquial for, to dismiss one curtly and without ceremony.

To send word, is to send a message ; **to get word**, is to receive intimation, to receive a message :

He sent me word that he would come in a week.

I have got word that my brother has been taken seriously ill.

281. To serve one's turn, is to serve or suit one's purpose :
I have enough to serve my own turn.—*Shakespeare*.

To serve one right, is to treat him as he deserves, usually applied to an act of retaliation or of petty revenge :

After his rude behaviour toward your father, you served him right not to speak to him.

282. To set at defiance, to bid defiance to, to hurl defiance at, mean, to defy vigorously. The last of these implies more impassioned and angry hostility than the other two.

No man can afford to set the laws of his country at defiance.

He may try to thwart me in my plans, but I bid defiance to all his obstructive tactics.

The raving lunatic thought the sun an envious god and hurled defiance at him.

To set at liberty, or set free, is to release, to emancipate :

The prisoners were set at liberty when the three-fourths of their term of imprisonment was over.

Remember that though *freedom* is a synonym of liberty, we cannot say *set at freedom*.

283. To show fight, is to adopt the attitude of one ready to fight, to assume the appearance of one about to fight :

The crocodile showed fight the moment he was attacked.

The thief, when the police got near him, turned and showed fight.

284. To show a bold front, is to adopt an attitude of determined resistance :

If you only show a bold front, he will yield to your demand.

Our general showed a bold front, and the enemy withdrew without striking a blow.

285. To show the white feather, means, to show signs of cowardice. We find the following in an English newspaper :

"It is well-known that the phrase, 'To show the white feather,' is a synonym for cowardice, and it is said that no gamecock has a white feather. This expression must formerly have had a different meaning, as it arose during the war between the early settlers and the North American Indians. A Quaker, who refused to fly for safety, one day saw a band of Indians swooping down upon his home. As the tenets of his faith would not allow him to receive them with a volley of powder and ball, he invited them in and set food before them. The good hearty meal so softened the savage heart that, on leaving, the chief fastened a white feather on the door as a badge of friendship and peace. Although after this, many savage bands passed the dwelling, none ever violated the treaty by injuring the house or its inmates."

286. To shut one's mouth, is to put him to silence, to put him to shame, to confound him :

You can easily shut his mouth if you remind him of his former bad conduct.

To speak one's mind, is to tell candidly. The phrase implies that you feel that something is going wrong and that you must say what you think about it.

To speak a ship. When two ships meet at sea, the captain of one sometimes hails the captain of the other and conveys a message to him by means of a speaking trumpet.

We spoke the mail steamer about sixty miles from Aden.

To speak of one in high terms, is to praise him whether the praise is deserved or not.

To speak volumes, is to bear abundant evidence for or against a person. Here also the agent of the verb would be a fact, not a person.

The coincidence of these two artful dodges occurring on the same day speaks volumes for the character of the rogues who are to be found in New York.—*Daily Telegraph*.

It speaks volumes for England's love of liberty that she freely gave millions of money to buy out all the slaves in her possessions and set them free.

291. To split hairs, is to make subtle and useless distinctions. To split the difference, is to divide the difference equally. For instance, a seller asks fifty rupees for his horse; a buyer offers forty; they finally agree to split the difference, and so the horse is sold for forty-five rupees.

292. To stare one in the face: to stare one out of countenance: to look one full in the face. To stare one in the face, is to stare into his face; also, to be before the eyes, to be undeniably evident. To stare one out of countenance, is to keep staring at him till he turns his face away. To look one full in the face, is to take a full, steady look into his face; also, to face or confront steadily. When this last phrase is used, it is often implied that you suspect some deception in the person, and you look him full in the face suspecting that he will betray the deception by wincing under your gaze.

Degradation and ruin stare the drunkard in the face.

I looked him full in the face, but no trace of deceit was there.

The law stares them in the face while they are breaking it.—*Locke*.

The difficulties of your position are not small, and you must look them fairly in the face and devise means of grappling with them.

293. To start a question: to raise a question. These mean, to propose or suggest a topic for consideration. Start implies more abruptness; raise implies previous arrangement.

We were considering the best way of doing away with caste feasts, when he suddenly started the question of Vernacular Education.

It will be useless to raise the question of Protective Duties at this meeting, for there are more subjects than we shall be able to discuss.

To eat the leek, is a colloquial expression, meaning, to have to submit to some very humiliating thing.

To shake in one's shoes, is colloquial for, to be in a state of fright or nervous dread.

300. To swallow the bait. The bait of the angler hides the barbs of his hook ; the fish in swallowing the bait swallows the hook and is caught. So men sometimes catch others by guile, by offering them large promises.

Candidates for Parliamentary honours often make large promises of what they will do for the people if chosen. These promises are bait thrown out to catch votes. Many people swallow the bait and elect the candidate who makes the largest promises.

301. To take a thing to heart, or to lay a thing to heart, is to be sensibly affected by it, to feel it deeply ; also, to ponder over a thing seriously so as to be moved by it :

I wish this boy would lay to heart the wise counsels his master has given him.

She has taken her father's death so much to heart that she will not be persuaded to eat anything.

To take to pieces, pull to pieces, rend to pieces, tear to pieces, tear to tatters, tear to shreds, are phrases to be committed to memory. To *take to pieces*, implies careful separation of parts : to *pull to pieces*, implies rough handling in the separation. Both these expressions are used metaphorically of the way in which a man deals with the arguments of an opponent. To *tear*, implies violent action.

She gave the child a newspaper, but he soon tore it to shreds.

By skilfully dovetailing parts of the evidence, he built up a fine theory which his adversary soon pulled to pieces.

302. To talk against time, is either (1) to talk so quickly as to finish within a given time what one has to say ; or (2) to keep on talking till a certain time expires, and for the purpose of wearing out an allotted space of time. For instance, inasmuch as by a standing rule in the House of Commons certain business cannot be brought forward after say twelve o'clock some obstructive member rises perhaps at eleven and talks for a whole hour, so as to prevent a certain matter to which he is opposed being brought forward : he is said to talk against time.

To talk shop, is to use the phrases peculiar to one's employment ; to talk about one's avocation at inappropriate times or in a company who have no interest in one's affairs :

A student incessantly talking about his books and his examinations, or a lawyer about his cases and his clients, would be regarded as talking shop

303. To tell to one's face : tell to one's teeth. These are equivalent and mean, to say or tell in direct open opposition : to tell in one's presence and directly to him. These phrases are used only of unpleasant statements.

The judge told the witness to his teeth that after what he had stated he could not believe him.

It requires more moral courage to tell a man of a fault to his face than to speak of it behind his back.

304. To tempt Providence, is by reckless, foolhardy conduct to tempt God to withdraw His watchful care from you and leave you alone :

Formerly it was thought to be a tempting of Providence for a man to go up in a balloon.

It was surely a tempting of Providence when Captain Webb tried to swim the river below the Falls of Niagara ; he lost his life in the foolhardy attempt.

305. To tie, or tie up, one's hands, is to restrain him from action :

His own conduct is so bad that he cannot reprove another ; he has tied his own hands.

306. To tread or trample under foot, is a strong way of saying, to tread upon, to stamp upon. Note the preposition, and note also that the phrase takes no article before the noun. Even when the nominative is plural, it is still *under foot* and not *under feet*.

Trampling treaties under foot, the Marshal invaded Spain with a large army.

Why should the leaders of Indian society trample their convictions under foot and refuse to encourage the re-marriage of widows ?

307. To think good, is to approve of or consider proper or expedient. To *think right, proper, fit* : here *think* means deem, consider, judge. To *think well of*, or *think highly of*, is to hold in high esteem, to appreciate highly ; to *think more of*, implies comparison. To *think little of*, and *think less of*, are the opposites of the preceding pair of phrases. To *think better of*, is to regard with more favour ; also, to think more carefully about a thing and come to a wiser judgment.

I must say I think well of your suggestion.

Do you really think it proper to write me such a letter as this ?

The North American Indians think more of a few glass ornaments than of a fine sealskin.

Sir Salar Jung was much thought of by those who knew how he ruled the Nizam's dominions.

He thought fit to address me in insulting language,—that is, he actually did so address me. *Think fit*, in such expressions implies blame for the action as unworthy and unbecoming

308. To travel incognito, is to travel under an assumed name. This is sometimes done by celebrities, so that thus they may escape intrusive attention.

One of the kings of Scotland used often to travel about *incognito* through his kingdom that he might find out the real feelings and modes of life of his subjects.

309. To follow in the footsteps of: to tread in the footsteps of. These mean, to follow the example of.

It is utter folly to tread in the footsteps of those who have gone before us simply because they have gone before us: if a better way opens up to us, let us in God's name take it.

310. To tread on the heels of, is to follow close behind:

So swift trode sorrow on the heels of joy.—*Pollock*.

To tread on the toes, or corns, of another, is colloquial for, to pointedly refer in a disagreeable way to something in the conduct of another. The reference is of such a nature as to cause him pain or irritation.

311. To treat with contempt: to hold in contempt. These mean to despise. Note the verbs and the preposition used with each. The latter phrase refers to the feeling in the mind; the former, to that feeling shown in conduct. **To hold in honour**, is the opposite of, to hold in contempt. There is also the phrase, **to treat with silent contempt**.

I treated both him and his offer with utter contempt.

His conduct to me has been so perfidious that I hold him in contempt.

312. To tremble in the balance. When a matter is in a state of so great uncertainty, that a trifle would turn the scale either way, that matter is said to tremble in the balance. We have also, though rarely, **hang in the balance**, with the same meaning.

For some years his reason was trembling in the balance before it finally gave way.—*English Newspaper*.

A single false step, a single hasty act, may involve the whole world in war. When such momentous issues tremble in the balance, let us be sure of our facts and sober in our judgment before taking any action that will render war inevitable.—*Pall Mall Gazette*.

313. To trouble one's head, or one's self, about a thing, is to consider it, to think it over, to give attention to it. But the phrase is commonly used in a negative form. When it is said of a man that he will not trouble his head about some matter, the meaning is that he might fairly be expected to give attention to it, but he is too indifferent to do so, or regards it as too troublesome for him to meddle with. **To bother**

oneself about a thing, has much the same meaning. Both the phrases are conversational.

Here are two army officers: one is anxious to discourage and stamp out all petty quarrelling among the men under him, but the other does not trouble his head about such matters.

314. To fish in troubled waters. If an angler wishes to catch fish, he must fish in smooth waters; one who angles in troubled waters is not likely to meet with much success. Hence the phrase is occasionally used of one who attempts to do something under very unpromising circumstances.

315. To pour oil on the troubled waters. It has been found by actual experiment that oil poured on angry waves produces a more or less smooth surface. The phrase is commonly used metaphorically, and signifies, to say or do anything which soothes and calms angry passion.

On going to his house I found everything in a state of angry commotion. I sat down and reasoned with him and his sons and showed them that they were far too ready to put a wrong construction on one another's acts and words. They seemed to calm down as I spoke, and I am thankful I was able to pour oil on the troubled waters.

316. To walk with God, is to obey God, to have habitual communion of soul with Him. Christian hymns abound in expressions of longings for a close walk with God.

O for a closer walk with God,

A calm and heavenly frame;

A light to shine upon the road

That leads me to the Lamb.—*Cowper.*

Do justly, and love mercy, and walk humbly with thy God.—*Eng. Bb.*

317. To wash one's hands of a business. This phrase, now in common use, is derived from a striking scene in Bible history. When the Jewish magnates brought the Lord Jesus Christ before the Roman Governor and clamoured for His death, Pilate the Governor inquired what they accused Him of. Some cried one thing and some another, till Pilate saw plainly that they were moved with envy and enmity, and that there was no charge which they could sustain; and so he said he would release Jesus. But they insinuated that if the Governor did not accede to their wishes they would report certain things of him to the Roman Emperor. Pilate, hearing this, vacillated, and calling for a vessel of water, washed his hands before the people and said, "I am innocent of the blood of this just person; see ye to it." The Jews cried out, "His blood be upon us and on our children!" So Pilate unjustly handed Jesus over to them to be crucified.

So when a man gets involved in a matter, and when he sees that it will not end as he had hoped, he, fearing disaster or blame or dishonour, withdraws from all connection with it, and says, "I wash my hands of this whole business."

318. To whistle for the wind. Formerly when sailors got into a calm region, they whistled, making believe that the wind would come if thus called for. Of course, the effort was utterly useless and even ridiculous. The phrase is also applied by comparison to foolish projects.

You surely did not expect to reach any good end in this way. You might as well spend your time in whistling for the wind.

319. To win or gain laurels, is to achieve success in a contest, to win the victory. In the ancient Grecian games, the winner was crowned with a laurel wreath. To bear away the palm, has a similar meaning.

This young man has gained laurels as a poet.

He has had his first competitive examination and has won his laurels.

320. To do a thing with a good grace, is to do an unpleasant thing with a pleasant manner. For instance, a hospital assistant dislikes to dress a festering wound; but knowing that he must of necessity do it, he does it without at all showing that it is unpleasant to him. In such a case he is said to do it with a good grace. The opposite of this is, to do it with a bad grace. To be in one's good graces, is to have his favour.

321. To work on another person's fears, is to appeal to his fears and thereby get him to do something which serves a purpose of my own. For instance, a prince is haunted by the fear that he will be poisoned; a man knowing this pretends to reveal to the prince a plot to poison him and obtains a reward, while in reality there may have been no plot. The pretended informer is said to work on the fears of the prince.

To work well. A thing is said to work well when it answers or suits its purpose.

The Atlantic cable has worked well for many years.

The new rules issued by the Educational Department are working well.

322. To worship the rising sun, is used figuratively for, to honour the man who is coming into office, to pay respect to the man who is rising in power and influence:

The newly-appointed Collector has taken over charge and his Parsi clerks worship the rising sun literally in the morning and metaphorically the rest of the day.

323. Proverbial Sayings.

As a rule we have not given Proverbial Sayings, terse and expressive though many of these are. One reason is, that such trite maxims are not commonly used in the conversation or writing of well-educated Englishmen. Some books explaining phrases make proverbial sayings a special feature, as though educated Englishmen always interlarded their conversation with such. We append a very few which are sometimes met with.

What can't be cured must be endured. The word *cured* here means 'remedied.' Try to find a remedy for every mishap you can, but if you meet with some things for which you can find no remedy, then bear them meekly and patiently. This expresses the spirit of the maxim.

Prevention is better than cure. It is better to prevent a misfortune if you can, than to find a remedy for it after it has taken place.

A rolling stone gathers no moss. The literal meaning of this is obvious. Metaphorically, the maxim is applied to a man who does not settle long enough in one place to gain anything in it. Such a man is often spoken of as a **rolling stone**, and the reference is to this proverb.

Rome was not built in a day. This saying is applied to work which requires long time for its accomplishment because composed of many parts. It is sometimes quoted to remind impatient persons that great things require time and trouble, and must not be done hastily.

Better late than never. If a thing ought to be done, better do it even after long delay than not do it at all.

Easy come, easy go. This saying is applied when what is acquired without effort is spent without thought. For instance, a man inherits great wealth and spends it foolishly. Men say of this, 'It is a case of easy come, easy go.'

As you make your bed, so you must lie. This proverbial saying means, that you must accept and bear the consequences of your own doings. It is applied only when those consequences are unpleasant.

Mohan would not follow his father's occupation of wood-carving, but would insist on preparing himself for a clerkship in a Government Office. He now regrets his decision, but as he made his bed, so he must lie.

Other such sayings are: **Too many cooks spoil the broth.**
A stitch in time saves nine.

324. Other Idiomatic Sayings.

There are friends and friends, is an expression used to denote that all professed friends are not equally deserving of the name, that there are different kinds of friends. Similarly, a man who has found that all shopkeepers are not alike, but that some do their business honestly while others do not, or that some execute orders neatly and promptly while others do not, may indicate his sense of the difference by saying, *There are shopkeepers and shopkeepers*. So we have,

There are dinners and dinners.—*Bacon*.

There is no love lost between them, is a euphemism for, there is hatred between them. It is said of two parties.

These two neighbours do not quarrel openly, but certainly there is no love lost between them.

The schoolmaster is abroad, is a phrase used to indicate that schools are plentiful and that education is now widely spread among the people :

In a past generation, the money lender could extort more than his due from the people because they were ignorant of accounts ; but now that the schoolmaster is abroad, this disgraceful practice must come to an end.

All his geese are swans. The swan is like the goose but larger and finer-looking. The phrase is applied to a man who always represents his own possessions as better than similar things belonging to another. For instance, when a farmer boasts of his land, his cattle, his children, and so on, as the best in the village, even though they are just like other people's, we say of them, 'All his geese are swans.' The phrase is of course ironical in its meaning.

There are wheels within wheels. When it is found that a difficult business is more complicated than we had supposed, we say, 'There are wheels within wheels,'—just as in very complicated machinery, wheels sometimes work within other wheels. And the saying is used metaphorically when there are secret machinations in a scheme which do not appear on the surface.

An Englishman's house is his castle. This is a common saying, meaning that every Englishman is as secure in the privacy of his own house as if he were a baron in his castle ; the officers of Government will not enter his home but allow him to remain undisputed master there.

'It's too bad !' is an exclamation of indignation or disapproval. The phrase is colloquial.

325. A further set of miscellaneous phrases.

Let sleeping dogs lie. This phrase is used when men who have quarrelled have allowed their quarrel to go to sleep,—a quarrel which an irritating word would readily revive.

We have in earlier chapters given several phrases of **Time**. A few may be added here. For example :

The time of Cromwell, is the age or period in which Cromwell lived. I have not time to-day to attend to this matter, means I have not leisure to attend to it.

The word time is often used for the present life as contrasted with eternity.

Men of the time. Unless there is a reference in the context to past time, this phrase means, men of the present day. So we have the phrase, men of the day, with the same meaning.

Who are accounted the best novelists of the day ?

'He is always busy in his waking hours,'—that is, in the hours when he is not asleep.

People are said to be at close grips with poverty, when they are so poor that they have a great struggle to maintain themselves ; they find it very hard to get work to do, or, if they can get any work it is such as they cannot perform.

Some people have savings which they can fall back upon in case of need ; that is, they can turn to their savings or other resources and use them when necessity arises.

These people have no resources upon which they can fall back when overtaken by sickness or accident.—*English Newspaper*.

'He filled his house with second-hand furniture,'—that is, the furniture was not new but had been previously in use in some other person's house, or perhaps in several houses successively.

'He filled his house with second-rate furniture,'—that is, the furniture was not of excellent quality.

A man is said to give the lie to another when he accuses him of falsehood.

'What is the matter ?' is a question often asked and having different meanings in different circumstances.

'What is the matter ?' may mean, what has happened to put you into a flurry ?

'What is the matter ?' may mean, what is it that is perplexing you or vexing you ?

'What is the matter ?' may mean, what difficulty has arisen in your circumstances ? what is it that prevents you doing something you had intended doing ?

'What is the matter?' may mean, what ails you? what is the ailment from which you are suffering?—said to one who is ill.

'That's nothing to me,' is an expression signifying, that the matter does not concern me; I take no interest in it.

Hundreds might be carried off by the plague in Calcutta; thousands might perish through an earthquake in Java; tens of thousands might be slaughtered on the battlefields of Macedonia; but these catastrophes were nothing to the jolly *fakir* who jogged on from village to village, living on the fat of the land, as though life were meant to be only a happy holiday.

'His blood is up,' means he is angry, he is in a passion. The contrary phrase is to be in cool blood, or cold blood.

Men will say things when their blood is up which they regret when their blood cools.

A man is said to make a poor mouth, when he whines about his poverty and makes it a reason for urging some suit or begging petition. The poverty may be real or feigned. In the latter case, the man is a deceiver; in the former, he is often an incapable fellow, useless to himself and to others.

Be good enough to; have the goodness to; be so good as to; please; may I request you to. These are polite forms of request commonly put into friendly letters, or used in polite speech. The last form would be used to a superior.

Be so good as to come and join us at tea to-morrow at four o'clock.

Have the goodness to call at the watchmaker's for my watch.

Be good enough to let me know when you will return from your holiday.

May I request you to carefully look into my certificates and to confer the appointment on me.

At a meeting, a vote is often taken by a show of hands. That is, the chairman puts a proposal or motion to the members and asks those in favour of it to hold up their right hand, and when those votes are counted, he calls on those who are against the motion to hold up their right hand. The question is decided according to the majority of votes for or against.

I had rather, or I would rather. It seems doubtful which of these is the correct form. Commonly the phrase is shortened into *I'd rather*. The meaning is, *I would prefer*. The phrase is one of comparison and is followed by an infinitive without *to* being expressed.

I'd rather be a dog and bay the moon than such a Roman.—Shakespeare.

I had rather lose all I have than become rich by ruining another man.—W. M. Taylor.

It cannot be helped. *To help* commonly means to give assistance, to aid, to succour ; also, to remedy. When there is no remedy for a thing, we say there is no help for it, or it cannot be helped, or there is no helping it.

If I would [= was determined to] ruin myself, there was no help for me.—*Defoe*.

'Run for a doctor as fast as you can.' 'But, sir, the rain is coming down in torrents.' 'It cannot be helped, you must go at once.'

It remains to be seen. That is, what the issue will be no one can certainly tell, but it will yet appear.

What the issue of his action at law will be, remains to be seen.

If Turkey falls a prey to the European Powers, it remains to be seen what flag will yet wave over Constantinople.

You had better, means, it is better that you should. Other personal pronouns may take the place of *you* in the phrase. The word *better* in the phrase scarcely conveys the idea of comparison : it is rather similar in meaning to *well*. But if any comparison is implied, it would be equivalent to *better than anything else*.

You had better take the short road.

The boys had better cease shouting.

To choose which you please. It is the phrase *you please* which has a particular idiomatic meaning here. The whole phrase means, to choose that thing which pleases you. You want to buy a ring : a jeweller comes and places a number of beautiful rings before you, and says, 'Now, sir, choose which you please.' A subject is proposed for debate in a debating society, and one member says, 'I shall take either side of the question ; let my opponent choose which side he pleases.'

Wear and tear, is the deterioration caused to an article by constant use.

A wolf in sheep's clothing, is a dangerous person who pretends to be harmless.

The mill cannot grind with the water that is past. In England, many mills which grind corn are driven by running water. Water that has flowed past a mill cannot return. And when an opportunity of accomplishing a work is let slip by unused, and a return of the opportunity though greatly desired is found impossible, men sometimes apply to it the saying,

The mill cannot grind with the water that is past.

APPENDIX,

EXPLAINING SOME COMMON REFERENCES TO PERSONS AND INCIDENTS MENTIONED IN THE BIBLE.

I. INTRODUCTION : THE BIBLE AND ITS INFLUENCE ON ENGLISH LITERATURE.

ANY well-read student of English literature has often met, in the pages of good English authors and in magazines and even in ordinary newspapers, references and allusions to persons and incidents mentioned in the Bible ; and it is because of their want of familiarity with the contents of the Bible that Indian students generally miss the point and force and beauty of such references and allusions. Annotated English classics are used in Indian schools and colleges, but the notes given in these are for the most part written for persons already familiar with Bible themes and therefore pass over Bible references lightly as not requiring explanation. It is our purpose here to explain a few such common allusions to Biblical matters as are to be found in the pages of English authors or in the speeches of English statesmen. And for our examples we do not propose to enter on the wide domain of Religious Literature ; that indeed is to most students an unexplored region, and few of them have any conception how vast that region is, or what rich spoils they might find there.

The Bible, the sacred book of all Christian people, is divided into two chief parts, called the *Old Testament* and the *New Testament*, these terms indicating that the former was written before the latter. Each of these Testaments is subdivided into several smaller portions called *Books*. The Old Testament has thirty-nine Books and the New Testament twenty-seven, making in all sixty-six Books in the whole Bible. In the English Bible, each Book is divided into chapters, and each chapter into verses. This arrangement was not in the Bible at first, but was introduced for greater facility of reference. The Old Testament was first written in the Hebrew language and the New Testament in Greek. All the writers of the Bible except perhaps one were of Jewish race. They were about forty in number ; the earliest of them, Moses, lived about 1500 B.C., and the latest, John, lived till about 100 A.D. The Old Testament is still the sacred book of the Jews ; the whole Bible is the sacred book of Christians, the supreme rule of faith and morals, and the standard of appeal in all religious matters. The Bible claims to be a revelation from God, claims to have been written by men taught or

inspired by God what to write. Other names given to the Bible are, the Scriptures, the Sacred Scriptures, the Holy Scriptures, the Word of God, the Divine Word. The writers are spoken of as the inspired penmen, the inspired writers, the sacred penmen, the sacred writers.

The Bible has in many respects a unique character and position among the books of the world. It contains the earliest historic documents the world possesses. As the fruit of persuasion, it has been welcomed by men of many climes and races and ages ; it has thus transcended the bounds of race and nationality. During the past nineteen centuries, it has often been fiercely attacked, and often feebly defended, and attack and defence have sunk in the yawning gulf of time ; but, like a richly-freighted ship, the Bible passes on in majestic course along the ages. It has been the pioneer of civilisation and progress ; it has attracted the love and veneration of men as no other book has done ; it has stimulated their intellect and energy. No other book has ever been so widely translated. It has inspired men with a strange enthusiasm to carry it with heroic self-sacrifice to barbarous lands and cruel peoples. "The book is more and more widely diffused ; every year multiplies its copies, and every year it speaks in some new language."—*H. Rogers*. Dr. James Hamilton speaks of the Bible as "the most thought-suggesting book in all the world." "Even as a literary composition," says Dr. Angus, "the sacred Scriptures form the most remarkable book the world has ever seen. They are of all writings the most ancient. They contain a record of events of the deepest interest. The history of their influence is the history of civilisation and happiness. The wisest and best of mankind have borne witness to their power as an instrument of enlightenment and of holiness ; and having been prepared 'by men of God who spake as they were moved by the Holy Spirit,' to reveal 'the only true God and Jesus Christ whom He has sent,' they have on this ground the strongest claims upon our attention and reverential regard."

It has been well and truly said that the Bible "has incidentally done more to supply rhetoric with powerful and happy diction, and literature with noble thoughts and images, and the fine arts with memorable subjects, than perhaps all other books that have been written." It is because of the spirit and influence and majesty of the Bible that writers so often allude to its contents. It were easy to multiply testimonies as to its spirit and power. "I will confess," says Rousseau, "that the majesty of the Scriptures strikes me with admiration. Peruse the works of any philosopher, how mean, how contemptible are they, compared with the Scriptures !" "There is no book," says Dr. Geikie, "so instinct with God as the Bible ; none that speaks with such calm authority ; none that so raises us into the presence of eternal realities. The sacred writers had, beyond all other men, a living sense

of the spiritual and Divine. They awaken conscience as none others do, and they keep it tender, bringing it constantly to a standard that knows no compromise or hesitation. . . . There is no walk of virtue the Bible does not aid ; no forbidden path in which it does not set an angel to warn us back. . . . Treating in turn of all that is highest, its separate words and phrases are weighty. Religion without a living study of it is a blind superstition instead of an intelligent faith ; it slight the guidance God has vouchsafed and follows its own whims and fancies." And the same writer in another of his beautiful essays, referring to the Bible, speaks of " its power over the spirits of men in every age and country and in every rank, to animate, control, and sustain them in every varied circumstance and need. It is the universal counsellor and friend of man in joy and in sorrow, in poverty and in prosperity, in victory and in defeat, in health and in sickness, in solitude and in company, in thanksgiving and in prayer, in pride and in lowliness, in youth and in age, in living or in dying, it speaks a universal language of warning, comfort, and guidance. . . . It speaks as no book or man ever spoke besides. . . . Human compositions catch its power as they embody its spirit and repeat its words. Kings and peasants, philosophers and the illiterate, martyrs and confessors, have alike been cheered, inspired, and sustained by its wondrous words. It has created the loftiest poetry and the sublimest art the world ever knew, and a literature unique in its power and dignity." Thomas Carlyle in his own striking language says, " In the poorest cottages are books—is one Book, wherein for several thousands of years the spirit of man has found light and nourishment, and an interpreting response to whatever is deepest in him ; wherein still to this day, for the eye that will look well, the mystery of existence reflects itself, if not resolved yet revealed and prophetically emblemed ; if not to the satisfying of the outward sense, yet to the opening of the inward sense, which is the far grander result." Bautain, a professor of science at Strasburg, says, " A single book has saved me ; but that book is not of human origin. Long had I despised it, long had I deemed it a class-book for the credulous and ignorant ; until, having investigated the gospel of Christ with an ardent desire to ascertain its truth or falsity, its pages proffered to my inquiries the sublimest knowledge of man and nature, and the simplest and at the same time the most exalted system of ethics. Faith, hope, and charity were enkindled in my bosom ; and every advancing step strengthened me in the conviction that the morals of this book are as superior to human morals, as its oracles are superior to human opinions."

Testimonies like these might be given to almost any extent, but these will give the student some idea of the power the Bible has to attract to itself the love and veneration of men. Its power being such, we need not wonder that English writers and speakers often refer to its

contents. Nor is it strange that Dr. James Hamilton with his wide knowledge of English literature should say to students, "Allow us to entreat you to peruse the Bible itself. With prayer, with preparation; with eyes alert and open, read it; in your most tranquil retirement read it; and when a few of you who are friends like-minded come together, read it, search it, sift it, talk about it, talk with it. And as he thus grows mighty in it, we promise each earnest Bible student two rewards—it will make him both a wiser and holier man."

In *Blackwood's Magazine*, Professor G. G. Ramsay, dealing with "Secondary Education in Scotland," and speaking of the causes of the educational deficiencies of those students who come up to the universities to be prepared to obtain the full benefit of a university course, says—"Now that I am touching on English, and on the subjects that may specially be called the English subjects, I cannot but express my fears that there is one subject of paramount importance in education which under the present system is being gradually driven into a corner, so that it constitutes no longer the main pillar of our educational system—I mean the study of the Bible. The Bible finds, alas! no place in the six standards, or in the inspector's examination; its teaching has to be huddled into odd corners, or to be confined to the Sunday school, and I have a strong suspicion that the youth of this generation do not study it, do not know it as their fathers did. If this indeed be so, it is a serious national misfortune, and is of itself enough to account for a deterioration in the literary fibre of our youth. Apart altogether from its sacred character, the Bible is the grandest book that the world has ever produced for feeding the intelligence, the conscience, the taste, the imagination of the young. It is all that Homer ever was to the Greek or the Roman, and much more. There is history in it, there is poetry, there is romance, there is philosophy; it is a fountain of wisdom, great, simple, and universal; it is a storehouse of instruction and illustration for every form of human emotion, for every phase of human character, for every incident of private life, for every kind of social and political institution. There was never a richer or nobler granary out of which to feed the heart and mind of a nation. It is a model of style, or rather of many styles; it speaks in a language at once pure, rich, and strong, at once popular and classical, and presents for the formation of our vocabulary an inexhaustible well of English undefiled. May the day never come when the simple facts of the Bible shall cease to be studied in our schools as the foundation of all human knowledge, or its ideas and its literary form to shape the conscience, to develop the taste, and to fire the imagination of our youths."

As to the powerful influence the thoughts and language of the Bible have exercised in literature, a very few testimonies must suffice. "It may be said further," says Henry Rogers, "that there is no other book,

and I think I might say no other ten books, that have left so deep or so many traces on human literature ; none that are so often cited or alluded to ; none which have supplied so much matter for apt illustration, or been so often resorted to for vivid imagery and energetic diction. The remark is applicable to modern literature generally, on which the traces of the influence of this book are incomparably deeper and more legible than those left by any other single volume. None but those who have been in the habit of inspecting the best portions of modern literature with the express view of tracing the influence of the Bible upon it, can have an adequate idea of the extent to which it has moulded thought and sentiment, or given strength or grace to expression. Its literary excellencies in general have insensibly extorted the homage and tinged the style of the greatest masters of eloquence and poetry. . . . Its apothegms, its examples, its historic illustrations of human life and character, its moral maxims, its lessons of conduct, its vivid and intense imagery, come spontaneously to the lips, as more exactly or forcibly expressing thought and feeling than anything found elsewhere. In re-perusing lately some of the greatest masters of prose—Bacon, Milton, Cowper, Macaulay—expressly with a view to this subject, I have been surprised to note how often, when struggling to give emphasis to their thought or to intensify a feeble expression of it, they have laid hold unconsciously, as it were, of Scripture phrase or metaphor. . . . As to Shakespeare, no less than three works have been expressly written to trace the influence of the Bible on his genius and writings. The matchless energy of Milton's diction in many parts of his prose writings is in no slight degree due to the use he made of Scripture." In regard to Carlyle's work on the French Revolution, the same writer says, "Fragments of Scripture come unbidden to his pen as the best and most forcible he can employ." Again the same writer says, "In reading some of our principal London daily papers, I have been much struck with the frequency with which the writers have quoted clauses or sentences of the Bible—its historic parallels or its proverbial wisdom—not lightly or irreverently or in mockery, but evidently as the most apt and expressive for their purpose."

"This collection of books," says Theodore Parker regarding the Bible, "has taken such hold of the world as no other. The literature of Greece, which goes up like incense from that land of temples and heroic deeds, has not half the influence of this book from a nation [the Jews] despised alike in ancient and in modern times. . . . It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar and colours the talk of the streets. . . . Some thousand famous writers come up in this century to be forgotten in the next. But the silver cord of the Bible is not loosed, nor its golden bowl broken, as Time chronicles his tens of centuries passed by. . . .

It is only a heart that can speak deep and true to a heart ; a mind to a mind ; a soul to a soul ; wisdom to the wise and religion to the pious. There must then be in the Bible mind, heart, and soul, wisdom and religion. Were it otherwise how could millions find it their law-giver, friend and prophet ? Some of the greatest of human institutions seem built on the Bible ; such things will not stand on heaps of chaff, but on mountains of rock." And even from Professor Huxley we have the following :—"Take the Bible as a whole. . . . Consider the great historical fact that for three centuries this book has been woven into the life of all that is noblest and best in English history ; . . . that it is written in the noblest and purest English, and abounds in exquisite beauties of a merely literary form ; and finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilisations, and of a great past stretching back to the furthest limits of the oldest nations of the world. By the study of what other book could children be so much humanised ? . . . Some of the pleasantest recollections of my childhood are connected with the voluntary study of an ancient Bible which belonged to my grandmother. . . . What comes vividly back on my mind are remembrances of my delight in the histories of Joseph and of David ; and of my keen appreciation of the chivalrous kindness of Abraham in his dealing with Lot. Like a sudden flash there return back upon me my utter scorn of the pettifogging meanness of Jacob, and my sympathetic grief over the heart-breaking lamentation of the cheated Esau, 'Hast thou not a blessing for me also, O my father ? ' " As to the diction of the Bible, Morell in his "English Composition" says, "The finest and truest and sweetest English rhythms are to be found in our translation of the Bible."

Says Ruskin :—"To my early knowledge of the Bible I owe the best part of my taste in literature and the most precious and, on the whole, the one essential part of my education."

So much it seems needful to say here by way of introduction, in order that the Indian student may be impressed with some due sense of the important influence which the Bible—its thoughts, its histories, its language—has exercised on English literature.

II. BIBLE PERSONAGES.

I. ADAM : EVE : CAIN.

From yon blue heavens above us bent,
The grand old gardener and his wife

Smile at the claims of long descent.—*Tennyson.*

Thus must he in the temper of ancient Cain, . . . save only that he feels himself not guilty wend to and fro with aimless speed.—*Carlyle.*

In every well-conditioned stripling, as I conjecture, there already blooms a certain prospective Paradise, cheered by some fairest Eve ; and

in the stately vistas and flowerage and foliage of that garden, is a Tree of Knowledge, beautiful and awful in the midst thereof, wanting. Perhaps too the whole is but the lovelier, if Cherubim and a Flaming Sword divide it from all footsteps of men ; and grant him, the imaginative stripling, only the view, not the entrance.—*Carlyle*.

The first parents of the human race were Adam and Eve, who were placed at their creation in the beautiful garden of Eden and told to dress and keep the garden. Eden is sometimes spoken of as the earthly paradise, in contradistinction to Heaven, the celestial paradise. Of the fruit of every tree of the garden our first parents might freely eat, except one in the midst of the garden which was called the tree of knowledge. Notwithstanding this divine restriction, they ate of the forbidden tree, and thus sinned the sin of disobedience against God. Thereafter Adam and Eve—"the grand old gardener and his wife"—were driven from the garden, and cherubim and a sword-like flame forbade re-entrance. Cain was the first-born son of Adam and Eve ; Abel was their second son. Cain was wicked ; Abel sought to serve God. The proof of Cain's wickedness is that he murdered his brother Abel. Hence the murderer with self-torturing conscience and a self-condemned look, could not settle in one place, but was haunted by a strange dread of punishment ; and it is said of him that he wandered up and down the earth.

The history is given in the first book of the Bible, *Gen.*, Chap. ii.—iv.

2. ABRAHAM : LOT.

Our contemporary pleads for a ministerial defeat at Stafford with something of the pathos of Lot when he besought permission to sojourn in the smallest of the cities of the Plain.—London *Daily News*.

The name of Lot is perpetuated in that of Bahr Lut, now given by the Arabs to the Dead Sea.—London *Standard*.

The father and founder of the Jewish nation was Abraham, who is called in Scripture the father of the faithful and the friend of God. The Jews or the Israelites are sometimes called by writers, "Abraham's race." Milton applies this phrase to them. Abraham lived at first in a district of Mesopotamia called Ur of the Chaldees. God called him to leave his home and country and come to Palestine, which He promised to give him as an inheritance for his descendants. It afterwards became the possession of the Jews. The name Abraham is the same as Ibrahim, now common among the Mohammedans. Lot was Abraham's nephew. Uncle and nephew lived together for a time as shepherd-chiefs, having large flocks. At length they separated and Lot went to live in Sodom, one of the five cities in the Plain of the river Jordan. The five cities were Sodom, Gomorrah, Admah, Zeboim, and Zoar, the last being the smallest of them. The people of all five were very wicked. Four of these cities were miraculously destroyed. The Plain was a bituminous region ; a shower of burning sulphur falling, ignited the

bitumen and the whole region and four of the cities were destroyed. An angel led out Lot from Sodom and bade him escape for his life to the mountains; but Lot pleaded to be spared this sore hardship and begged most pathetically to be allowed to stay in the little city Zoar, and his prayer was granted. He said in the broken sentences of pathetic pleading, "Behold now this city is near to flee unto and it is a little one; O let me escape thither: is it not a little one? and my soul shall live." The Plain subsided where these four destroyed cities had stood; the river Jordan which ran through the Plain flowed in and filled up the sunken space, making the most remarkable inland sea in the world, the Dead Sea, which is the saltiest of all seas, and whose surface is about 1,300 feet below the level of the Mediterranean.

The history of Lot and of the destruction of these cities of the Plain is found in *Genesis*, Chapters xiii., xiv., and xix.

3. JACOB: ESAU.

So lovely, like mysterious priestesses, in whose hand was the invisible Jacob's Ladder, whereby man might mount into very heaven.—*Carlyle*.

They would not yield without a sturdy defence of their principles. . . He would rather say that they should not imitate Esau, but should refuse to sell their birthright for a mess of pottage.—*Speech of Mr. Sexton, M.P.*

Abraham's favourite son was Isaac, and the sons of Isaac were Jacob and Esau. Esau was the first-born, but as Jacob became the more famous he is commonly mentioned first. Esau was frank, impetuous, passionate; Jacob was cool-headed, selfish, calculating, artful. Esau was fond of the chase; Jacob preferred the quiet life of a shepherd. One day Esau returning from the chase, like to die of fatigue and hunger, found Jacob preparing pottage, a kind of thick soup; and he begged Jacob to give him some of this. Jacob, instead of at once giving his famishing brother food, said—"Sell me this day thy birthright," and Esau sold it to him in return for the food. Among these people the eldest son inherited a larger portion of the father's wealth, and this was what the 'birthright' here meant. Hence to sell one's birthright for a mess of pottage, is to give up a great right in exchange for a trifle. After a time Jacob was sent away from his home to his uncle Laban in Syria; and on the way, sleeping one night on the open ground, he dreamt that he saw a ladder with its foot on the earth and its top in heaven, and the angels of God were going up and down upon it. The ladder seemed to him in his dream to be a line of constant communication between earth and heaven. The name Jacob is the same as Yakoob. The Latin form of the word is *Jacobus*, which is also James.

The history of Jacob and Esau is given in *Genesis*, Chapters xxv, xxvii—xxxvii, and xli—l.

4. JOSEPH: BENJAMIN.

"A Benjamin's portion."

At his death, one who knew not Joseph would be sure to arise.—
Bombay Gazette.

This remark occurred in the *Bombay Gazette* in connection with a suggestion made during the Afghan War, to the effect that the English should place a friendly and strong ruler on the throne of Cabul. The writer meant to show the inadvisability of such a step. As writers often refer to Joseph and to incidents in his life, we shall note salient points in the touching story.

One of Abraham's sons was Isaac, and Isaac's son, Jacob. Jacob had twelve sons, Joseph being one of them and among the youngest. These sons became the fathers of the twelve tribes of Israel. Hence these men are sometimes called the twelve patriarchs. While these twelve sons were yet young men they lived together as shepherds in Palestine, keeping their father's flocks. Joseph being his father's favourite son was usually kept at home, and his father in his fond partiality gave him a fine coat, a coat of many colours, which was made, it would seem, of several pieces of cloth of different colours, and this coat marked out Joseph as an object of great envy to his brothers. One time when they were at a distance from Jacob's settlement herding their flocks, Jacob sent off Joseph to see how his brothers fared and to bring him word. Joseph went and found his brothers. But as they saw him approaching, they plotted against him and would have killed him had not Reuben, the eldest, counselled that they should put Joseph into a pit or dry well near. Reuben's intention was to get Joseph out of their hands, and to draw him out secretly from the pit and send him home to his father. They put Joseph into the pit, having first stripped him of his peculiar coat. In a short while a company of merchants, belonging to an Arab tribe called Midianites, with camels going to Egypt to sell spice and balm and myrrh, came near; the brothers in Reuben's absence took Joseph from the pit and sold him as a slave to the merchants, and these brought him to Egypt and re-sold him to Potiphar, the captain of King Pharaoh's guard. The inhuman brothers seem on reflection to have been perplexed to know what they should tell their father Jacob about Joseph's disappearance, and they concocted a story which plausibly accounted for this in such a way as that their father would not send them out in different directions to seek for Joseph. They took the many-coloured coat and dipped it into blood and brought it to their father and said, 'We have found this; see whether or not it is your son's coat.' Jacob knew it and bitterly lamented Joseph's death, as though he had been torn to pieces by a wild beast. But Joseph had now begun life as a slave in Egypt in Potiphar's house. There by his steady character and winning ways he became a favourite and rose to a position of great trust. But:

his master's wife told lies against him, and he was thrown into the state prison. There again he won his way and soon had other prisoners committed to his charge. Two of the state prisoners who had been attendants on the king dreamed dreams in the same night and these dreams perplexed them much. Joseph read their dreams and his interpretations came true. One of the state prisoners was restored to his former place beside the king. After a time Pharaoh dreamed two remarkable dreams in one night. Seven fat cows came up out of the river Nile and after them came up seven lank and lean cattle, and these ate up those and yet were as lean as before. Again, seven full ears of corn grew up, and after them seven blasted ears, and the thin ears devoured the full ears. Very incongruous things these, but they were in dreams. These dreams caused the king great perplexity. He called the wise men of his court together, but they could read no meaning in them. Then the man whose dream Joseph had interpreted in the prison said, 'I do remember my faults this day,' and went on to tell the king about Joseph as a correct interpreter of dreams. So Joseph was brought to the king. God gave him wisdom, for he feared and served Him; and he told the king that the two dreams foreshadowed the same thing, that first seven years of great plenty were coming and after them seven years of famine; and Joseph counselled that corn should be largely stored during the former period to meet the wants of the latter period. This was done, Joseph himself being raised to the high position of chief minister to carry the arrangements through. Joseph was seventeen years old when he was sold as a slave: when the seven years of plenty began, he was thirty. Soon after the years of famine began, Joseph's brothers hearing there was corn in Egypt came from the neighbouring country of Palestine to buy. It was Joseph who had charge of the selling, but they did not know him, though he knew them. He spoke to them through an interpreter as though he did not know their language. He led them on by questions till they told him that they were all one man's sons, that the youngest was at home with their father, and that one of them was dead,—meaning Joseph himself! Joseph was most anxious to see that youngest one, Benjamin, as he was his favourite brother, and so pretending to regard them as spies, he bound one of them and put him into prison as a hostage, and sent the rest away with food, enjoining them to bring their youngest brother to Egypt that they might show to him that they were true men. Again through stress of famine they had to come to Egypt for more corn. They insisted that Benjamin must go with them, and Jacob in bitterness of soul consented to let Benjamin go. They came again into Joseph's presence, and he, having seen Benjamin, brought out to them the one kept as a hostage. He brought them to his house to dine, and having seated them to their surprise in the order of their ages, he had

dinner served out to them, and to mark his fondness for Benjamin he sent five times as much to him as to any of the others. It is this last incident that modern writers refer to when in speaking of a man's receiving a large share of favour through the partiality of another, they say he has got 'a Benjamin's portion.' At length Joseph, after dismissing his Egyptian servants, made himself known to his brothers in the most touching and tender way. He gave them corn for their families and invited his father and them to come with all their families to Egypt. They came and Joseph introduced his father to the king. In course of time Jacob died and all his sons. And after Joseph was dead, another king arose who knew not Joseph—that is, who had no personal knowledge of how Joseph had been the means of saving the whole nation of Egypt alive—and this new king began to oppress the descendants of Jacob who were now called Israelites.

The name Joseph is the same as Yusaph.

The history of Joseph, which is given in *Genesis*, Chapters xxxvii and xxxix—1, is one of the most beautiful and touching to be found anywhere; it is full of pathos and true to nature in its every line. It strikingly illustrates how God's providence watches over His trusting servants, and how He can overrule for good results the plottings of wicked men.

5. MOSES.

The poet Cowley has beautifully compared Bacon to Moses,

"Who did upon the very border stand
Of that fair promised land,"

who had brought the Israelites out of Egypt and led them through the wilderness to the entrance of the land flowing with milk and honey, which he was allowed to view from the hill-top, but not himself to enter.—*Whately*: Preface to his edition of Bacon's *Essays*.

Mr. Gladstone in a speech compared Mr. Parnell, M.P., to "Moses standing between the living and the dead, not like him to stay, but to spread, the plague."

Though Lord O'Hagan had attained the three score years and ten of the Psalmist, he had nothing of age but what was attractive and dignified.—*English Newspaper*.

As the descendants of Jacob—called sometimes Israelites and Hebrews—grew in numbers in Egypt, the Egyptians began to oppress them. The work they specially set them to was to make bricks, and in those days they made bricks by mixing the clay with straw and drying them in the sun. Then the oppression became more severe, and the brickmakers had to go and gather stubble in the fields and use it instead of straw, yet the 'tale' or appointed number of bricks was to be the same as before. Hence the expression used by Trench in speaking of the component elements of the English language: "The Latin may contribute its tale of bricks, yea of goodly and polished hewn stones to the spiritual building." For many years this oppression of the Israelites

went on until Moses was born. He was adopted by the daughter of King Pharaoh as her own son, and was educated in all the learning of the Egyptians, who were at that time no doubt the most civilised nation in the world. When Moses was forty years old, he one day found two men quarrelling, an Egyptian and an Israelite. He took the part of the Israelite, slew the Egyptian and buried him in the sand. Finding that the thing had become known, Moses fled to the country of Midian in the north of Arabia and lived there with Jethro, the prince and priest of Midian. Jethro gave him one of his daughters to wife. After forty years of seclusion in Midian, Moses was commissioned by God to return to Egypt and deliver the Israelites from their cruel bondage. Moses went. The Israelites welcomed him as their deliverer. It is to this that Carlyle refers when he says, "For long years had the poor Hebrew in this Egypt . . . painfully toiled, baking bricks without stubble, before ever the question struck him with entire force, 'for what?'" Moses demanded from the king that he should let the Israelites go. The king refused. Ten plagues came in succession upon the Egyptians and at last the enslaved people were allowed to depart. The Israelites passed through the Red Sea, God having miraculously opened a passage for them; and then they remained for forty years in the peninsula of Sinai till from a rabble of untutored slaves they became under Moses a disciplined, well-ordered, and God-fearing nation. Moses was their leader, lawgiver, and supreme judge. On one occasion the people murmured grievously against God and against their leader Moses, and a plague broke out among them. Moses stood between the living and the dead and earnestly prayed to God to stay the plague; and God heard him and caused the plague to cease. God had promised to Abraham long before to give to his descendants Palestine as an inheritance, and from its rich pasturage and general fertility it was described as 'a land flowing with milk and honey.' And now the time came near for this promise to be fulfilled, and Moses led the people near to the Jordan which they had to cross. Moses was not allowed to pass over. He went up into a mount and viewed the fertile land that lay across the river. Soon afterwards Moses died, and the twelve tribes were led over Jordan by his successor Joshua. Moses was in reality the father of history. He wrote the first five books of the Bible, and these contain the earliest historic writings the world has. He lived 1500 B.C. He was the great lawgiver of the Jews and was also one of the prophets. He is by far the grandest figure in all antiquity, and no man can be considered well informed who is ignorant of the life and writings of Moses.

The name Moses is the same as Mousa.

In the passage given above, Cowley and Whately compare Bacon to Moses. As regards Bacon the point of the comparison lies in this, that though not a student of natural science himself, yet Bacon was able to

8. SOLOMON.

Bacon speaks of "the felicities of Solomon."

The London *Daily Telegraph* says of a mother whose boy attends a school under the School Board, "She disbelieves in the precept of Solomon, and when her darling boy has received some wholesome correction [from the schoolmaster], there is a prompt appeal for justice at the nearest police court."

Solomon was the son of David and, like his father, was king over all Israel. He became renowned for great wisdom. He was also very rich, and had abundant outward happiness. He wrote many songs and collected many proverbs. The precept of Solomon referred to above is one or other of the following :—

"Chasten thy son while there is hope, and let not thy soul spare for his crying."—*Proverbs* xix. 18.

"He that spareth his rod hateth his son ; but he that loveth him chasteneth him betimes."—*Proverbs* xiii. 24.

"Foolishness is bound in the heart of a child ; but the rod of correction shall drive it far from him."—*Proverbs* xxii. 15.

"Withhold not correction from the child ; for if thou beatest him with the rod he shall not die."—*Proverbs* xxiii. 13.

In India the story is well known of the king before whom two women came, each claiming to be the mother of a living child and each disclaiming a dead child. The king called for a sword and proposed to divide the living child in two, and give half to each woman. One of the women said, 'Nay, my lord, O king ; let her have the living child and in no wise slay it,' while the other woman was willing to have it divided. And the king decided that she who did not wish the child cut in two was the mother and gave it to her. King Solomon is the one who gave this remarkable judgment. The account is given in the Bible in *I Kings* iii. 16—28. The name Solomon is the same name as Suliman or Solyman.

The history of king Solomon is given in the Bible in *I Kings* i. and onward. He is regarded as the author of three of the books of the Old Testament, *Proverbs*, *Ecclesiastes*, and the *Song of Solomon*.

9. JOB.

Bacon speaks of "the afflictions of Job ;" and we sometimes meet with the expression, "a Job's comforter."

Job was an eminent patriarch of the land of Uz, whose history is given in the Bible in the Book of Job. He endured great afflictions with wonderful patience : he lost his possessions, his children were killed by the falling of a house in a storm, his body was covered over with dreadful boils. Three of his friends came professedly to comfort him, but they only distressed him with their words, till at length he exclaimed, "Miserable comforters are ye all." Hence "a Job's comforter" is one who tries to comfort, but really does not comfort at all.

10. JEZEBEL.

Queen Jezebel was the wife of the wicked and idolatrous Ahab, king of Israel. She was a wicked, tyrannical, bloodthirsty woman, the Nero of her sex. Her name is proverbial for these qualities in a woman. Of a passionate, headstrong, cruel woman one might say, "She would be a Jezebel if she had the chance."

Jezebel's history is referred to in the Bible in I *Kings* xvi, xviii, xix, xxi, and II *Kings* ix.

11. JEHU : NIMROD.

Jehu is often referred to in connection with the fast driving of a coachman. Jehu was a king of Israel, and one little thing recorded of him is that he was accustomed to 'drive furiously.'

Nimrod is mentioned in the Bible as having been a great hunter. Hence a great huntsman is sometimes styled a Nimrod. He is the first king mentioned in the Bible and he founded Babylon.

12. ESTHER.

He would be generous-minded, Sultan as he was, and raise up this kneeling Esther, and make a queen of her.—*Thackeray*.

The Monarchy of Judah lasted for about three centuries and a half. Nebuchadnezzar, king of Babylon, came up with a mighty army against Jerusalem, the Jewish capital, laid siege to it, took it, and carried the people away as captives to Babylon. The Babylonish empire was in time overturned by the Medes and Persians, but the Jews still remained captives in the land. There arose a Persian monarch, called in the Bible Ahasuerus, the Xerxes of Grecian history, in whose reign an envious vizier called Haman plotted for the destruction of the Jews, and even induced the king to issue an edict that they should all be put to death on a certain day. But a very beautiful Jewish maiden called Esther had become queen, the king not being aware that she was a Jewess. She heard of the plot against her people and was greatly distressed by the news. An uncle of hers called Mordecai urged her to go into the king's presence and plead with him to spare the Jews. But the law of the court was that if any one came into the king's presence unbidden, he was to be put to death unless the king held out to him his golden sceptre in token of favour to the petitioner. Esther hesitated for some days, but at length summoned up courage, and bravely saying, "I will go unto the king, which is not according to the law, and if I perish, I perish." She went into the royal presence and the king held out to her the golden sceptre, and she touched the top of it in token of meek submission and grateful reception of his royal favour; and afterwards she presented her request that the Jewish people, her own people, should be spared. The king or Sultan granted her request and showed

her great favour; and finding that he had been drawn by a cruel stratagem into issuing an edict for the destruction of the Jews, he ordered that his vizier Haman should be put to death. The cruel fall into their own snares.

The history of Esther is given in that book of the Old Testament which bears her name.

13. JOHN THE BAPTIST.

In our wild Seer [a supposed German philosopher], shaggy, unkempt, like a Baptist living on locusts and wild honey, there is an untutored energy, a silent as it were unconscious strength, which, except in the higher walks of literature, must be rare.—*Carlyle*.

The reference is to John the Baptist, the last of the Jewish prophets, and the forerunner of the Lord Jesus Christ. John lived an ascetic life among the mountain glens of Judea that sloped down to the river Jordan. He "had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." He became a great preacher, preaching that men should repent of sin and turn to righteousness of life. So faithful was he in rebuking sin that he rebuked even King Herod for adultery, and was in consequence put into prison and afterwards beheaded.

His history is found in the New Testament in *Matthew* iii. and xiv., and *Luke* iii.

14. THE PHARISEES.

Speaking of Milton's style as a writer of Latin, Macaulay says, "There is no elaborate imitation of classical antiquity, no scrupulous purity, none of the ceremonial cleanness which characterises the diction of our academical Pharisees."—*Essay on Milton*.

The Pharisees and Sadducees were the two most important religious sects among the Jews in the beginning of the Christian era. They are frequently referred to in the New Testament. The Pharisees considered themselves holier than others, but their holiness consisted in mere outward conformity to rule. They were very scrupulous in paying punctilious regard to the letter of the Mosaic law, but had little regard to its spirit; they were very particular about washing when they came from the market and about other points of "ceremonial cleanness," but were not at all so particular about purity of heart and life. Hence "a Pharisee" is often synonymous with a hypocritical formalist in religious matters. As applied above by Macaulay, the term indicated slavish imitation of ancient classical models in preference to a vigorous style of one's own.

The Pharisees are often mentioned in the historical portions of the New Testament.

15. JUDAS.

Mr. O'Donnell, M.P., described Mr. Gladstone when Prime Minister as a Judas who had betrayed Ireland by the kiss of peace to the persecutor and the torturer.—*London Daily News*.

Wherever on her borders courage is cold and faith dead, and patriotism has dwindled to the Judas desire to carry the bag and what is put therein, Russia finds her opportunity.—*London Times*.

The Lord Jesus Christ had twelve disciples of whom Judas was one. As the Master went about teaching, His disciples went with Him, and Judas, as treasurer of the company, carried the bag or general purse. Judas betrayed his Master into the hands of His persecutors and torturers. Judas came by night at the head of a band to the place where he knew Jesus was; and being one of the disciples and therefore well able to identify Jesus, he had told his followers that he would kiss Jesus and by this they should know whom to lay hold of. He betrayed Jesus with a kiss, a sign among the Jews of peace and friendship.

The above statement applied to the Prime Minister was a spiteful utterance, those whom the speaker stigmatised being the persons clothed with authority to repress murder and other forms of crime in Ireland.

16. PILATE.

'What is truth?' said jesting Pilate, and would not stay for an answer.—*Bacon's Essays*.

Scientific men and very broad theologians have started Pilate's question once more.—*Geikie's Essays*.

Pilate was Roman Governor in Judea when Jesus Christ was crucified. He questioned Jesus about His disciples and His doctrine; and among other things Jesus said to him, "Every one that is of the truth heareth My voice." Pilate then replied, "What is truth?" and without waiting for an answer he went outside to the Jewish people and said, "I find in Him no fault at all." But the Jewish priests hated Jesus and stirred up the rabble to clamour for His crucifixion. Pilate was a weak governor and was willing to go a long way to gain popularity. And so we read of his reasoning with the rabble: "Pilate said unto them, 'What shall I do with Jesus which is called Christ?' They said unto him, 'Let Him be crucified!' And the governor said, 'Why, what evil hath He done?' But they cried out the more saying, 'Let Him be crucified!' When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, 'I am innocent of the blood of this just person: see ye to it.' Then answered all the people and said, 'His blood be on us and on our children!'" Then Pilate in his culpable weakness and vacillation handed Jesus over to them to be crucified.

Pilate's part in the New Testament history is given in *Matthew xxvii*, *Mark xv*, *Luke xxiii*, *John xviii* and *xix*.

17. LAZARUS.

Some men in other men's calamities are ever on the loading part; not so good as the dogs that licked Lazarus's sores, but like flies that are still buzzing on anything that is raw.—*Bacon's Essays*.

Lazarus is the name of a beggar mentioned in one of Christ's parables. Having no one to care for him, he lay helpless at a rich man's gate, and the dogs came and licked his sores. It is often said of a very poor man that he is as poor as Lazarus, or of a miser's penurious way of living, that one would think that he was as poor as Lazarus.

18. PAUL.

Did not Paul of Tarsus, whom admiring men have since named Saint, feel that he was the chief of sinners?—*Carlyle*.

The person referred to here is the great apostle Paul. He was born in Tarsus, a city of the Roman province of Cilicia. He was educated at Jerusalem, and grew up a strict Jew of the sect of the Pharisees. He bitterly persecuted the early Christians; but one day when on his way to Damascus to seize any Christians whom he could find there, he had such a miraculous manifestation given him of the glory of Christ as changed the whole current of his thoughts and life, so that from that time he preached the faith which before he had laboured to destroy. He never forgot the shameful persecutions to which he had exposed the Christians and his bitter, blind zeal for their destruction. One of his most memorable utterances, referred to above, is as follows:—

"I thank Christ Jesus our Lord, who hath enabled me for that He counted me faithful, putting me into the ministry, who was before a blasphemer and a persecutor and injurious; but I obtained mercy because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus. This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." (*I Timothy* i. 12—15.)

Paul is the writer of a large number of the epistles of the New Testament. His history is given very fully in the book of the New Testament called the *Acts of the Apostles*, chapter viii. and onward.

19. THE GOOD SAMARITAN.

Since the days of the Good Samaritan, no story more touching has been told than that of James Crowther, a poor mechanic of Bradford.—*London Daily Telegraph*.

They are like Jews and Samaritans: they have no dealings with each other.—*English Paper*.

The Samaritans were a people who lived in the central portion of Palestine in the beginning of the Christian era. They were hated by the Jews, and in the New Testament we read, "The Jews have no dealings with the Samaritans."

The first reference of the foregoing is to a parable taught by the Lord Jesus Christ in reply to a question put by a lawyer, "Who is my neighbour?" Jesus answered, as given in *Luke* x. 30—37,—

"A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment and wounded him and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him and passed by on the other side. But a certain Samaritan as he journeyed came where he was; and when he saw him, he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him. And on the morrow, when he departed, he took out two pence [the sum in Roman money was equal to fifteen pence English] and gave them to the host and said unto him, 'Take care of him; and whatsoever thou spendest more, when I come again I will repay thee.'"

Having given this, which is known as the parable of the Good Samaritan, the Lord Jesus said to his questioner, "Which now of these three, thinkest thou, was *neighbour* unto him that fell among the thieves?" And he said, "He that showed mercy on him." Jesus replied, "Go and do thou likewise."

20. JEREMIAD.

A Jeremiad is a doleful lamentation. The word is derived from the name of the prophet Jeremiah, who wrote a book of the Old Testament called *Lamentations*. The book is a pathetic lament over the destruction of Jerusalem with its Temple, and over the death of King Josiah.

III.—ALLUSIONS TO PLACES NAMED IN THE BIBLE.

I. EDEN.

Of man's first disobedience, and the fruit
Of that forbidden tree whose mortal taste
Brought death into the world and all our woe,
With loss of Eden
Sing, heavenly Muse.—*Milton*.

They, hand in hand, with wandering steps and slow,
Through Eden took their solitary way.—*Milton*.

A man's home should always be the brightest spot he can have in the world. Home should be an Eden, not a Babel.—*English Paper*.

When God created our first parents, Adam and Eve, he placed them in an enclosed place or park in the land of Eden, which has been called the Garden of Eden. They were then in a state of innocence and happiness. God gave them a very simple test of obedience. He gave them full permission to eat of the fruit of every tree in the garden but one, and they were told that if they disobeyed God by eating of the fruit of that forbidden tree, they should become subject to death. They did eat of it and were cast out of the Garden of Eden. Eden therefore is often used as a synonym for a scene of peace and purity and happiness.

2. 'DAN' AND 'BEERSHEBA.

A paper lately spoke of two places in Japan as the Dan and Beersheba of the country.

Dan and Beersheba were frontier towns of Palestine at the extreme limits of the land, Dan being at the extreme north, and Beersheba at the extreme south of the country. Hence the phrase 'from Dan to Beersheba' means throughout the whole extent of the country. It is thus like the phrase, 'from the Himalaya to Cape Comorin.'

3. ARARAT.

There certainly was something ridiculous in Admiral Bythesea's headquarters having been a great part of the year at Simla, a maritime headquarters suggestive of Mount Ararat, where the Ark rested.—*Times of India*.

Mount Ararat in Armenia was the place where Noah's Ark rested after the Flood. The point of the allusion is obvious. Admiral Bythesca was at the head of the Indian Marine.

IV.—BIBLE INCIDENTS AND INSTITUTIONS.

1. BABEL: THE CONFUSION OF TONGUES.

High as the tower which builders vain
Presumptuous piled on Shinar's plain.—*Scott*.

When Babel was confounded, and the great
Confederacy of projectors, wild and vain,
Was split into diversity of tongues,
Then, as a shepherd separates his flock,
These to the upland, to the valley those,
God drave asunder, and assigned their lot
To all the nations.—*Cowper*.

Other words which were a perfect Babylonish jargon to the bewildered Van Winkle.—*Washington Irving*.

Mr. Stansfeld, M.P., in a speech, said, 'he believed that in the coming session of Parliament they would have a perfect Babel of criticism.'—*London Daily News*.

From this Babylonish confusion of speech [that is, the many local dialects of the English language in the fourteenth century] the influence and example of Chaucer did more to rescue his native tongue than any other single cause.—*Marsh*.

After the Deluge—of which there are traditions among almost all nations—the human family settled round the base of the mountain on which the Ark rested, Mount Ararat in Armenia. In process of time the people multiplied and migrated southward to the rich plain then called Shinar and afterwards Babylonia, which lies round the confluence of the Euphrates and Tigris. God's command to men after the Flood was, that as they grew in numbers they should spread abroad over the

earth and not confine themselves to one place. In direct disobedience to this injunction, the people determined to keep to the plain of Shinar, a resolve which was "presumptuous" because of the Divine command. "And they said, 'Go to, let us build us a city and a tower, whose top may reach unto heaven'—a common Hebrew form of words to express great height—and let us make us a name, lest we be scattered abroad upon the face of the whole earth.'" In building their city and high tower, they used for mortar a mineral pitch still found in the ruined buildings of Assyria. The express object of these people in building a city was to keep themselves together in one community; the lofty tower seems to have been intended for a great landmark in the vast and as yet pathless plain. The building rose tier after tier, and the builders rejoiced. But they miscalculated. They had acted in direct opposition to a Divine command; and God, who in the early ages of the human race taught mankind by example and parable, interfered in a striking way to put a stop to their presumptuous design. Hitherto they all had but one language, and God thwarted their project by confounding their language, so that they could not understand one another,—that is, the speech of some became unintelligible to others; so that they seemed to one another to be speaking "jargon." Those who spoke one tongue made common cause with one another, and went off in one direction, others in another, till the one great community became split up into a number of small communities, each with its own tongue. These small separate communities thus parted asunder were the nuclei of the future nations.

The great design of the builders therefore was frustrated when they were thus scattered from the plain of Shinar. The city was called "Babel," a name which means "confusion," because God confounded the one speech of men, so that a diversity of tongues arose instead. Babel was afterwards called Babylon; its ruins are still called Babil by the Arabs. The above historical incident is commonly called "the confusion of tongues."

The account of the building of Babel and the confusion of tongues is given in the Bible in *Genesis*, chapter xi. 1—9.

2. THE PILLAR OF CLOUD AND FIRE.

When Israel, of the Lord beloved,
 Out from the land of bondage came,
 Her father's God before her moved,
 An awful Guide in cloud and flame.
 By day, along the astonished lands
 The cloudy pillar glided slow;
 By night, Arabia's crimsoned sands
 Returned the fiery column's glow.—*Scott.*

mercy as regards the scapegoats of Deal and Macclesfield who now lie in gaol. . . . Assuming it to be the public wish that these scapegoats of an amount of corruption disgraceful to the community should be dealt with mercifully, many arguments may be adduced in mitigation of punishment."—*London Daily Telegraph*.

While the people of Israel remained in the region of Mount Sinai, God gave them by Moses a great system of rites and sacrifices which they were carefully to observe. While ordinary sacrifices of lambs and goats were to be often made, there was one particular day in the year, called the Day of Atonement, on which very special services were to be performed and special sacrifices offered. At one of these, the high priest was to take two goats, and offer one of them in sacrifice before the Lord for a sin-offering; and as to the other goat, it was enjoined that the high priest "shall lay both his hands on the head of the live [= living] goat and confess over him all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."—(*Leviticus xvi.*) This goat over whose head the sins of Israel were confessed and which was to bear their iniquity, was called the *Scapegoat*, and was a type or symbol of the Lord Jesus who takes away sin.

The term is now applied to a person or persons on whom is laid blame which really belongs to others; or, to persons singled out from a number of guilty people and made to bear the punishment which all deserve alike, a few only being punished as a warning to others.

Lord Beaconsfield in the speech quoted above referred to the Zulu war, and to the readiness of some people to throw the whole blame on Sir Bartle Frere and make him a scapegoat. As to the other reference, there had been extensive bribery at elections at Deal and Macclesfield; when this was discovered, several persons were dealt with and punished as an example to the whole community: the *Daily Telegraph* calls these persons 'scapegoats.'

4. HEWERS OF WOOD AND DRAWERS OF WATER.

The Aryan progenitors of the high castes conquered India from the progenitors of the low castes . . . and forthwith proceeded to make them 'hewers of wood and drawers of water,' making at the same time skilful arrangements for the production of any quantity of Scripture [here=Vedic] texts which have been serviceable in reconciling the original hewers of wood and drawers of water to the belief that everything was as it should be.—*Times of India*.

With giant force he toils, since such is his appointment, were it but at hewing of wood and drawing of water for old sedentary, bushy-wigged Cave.—*Carlyle*. (Said of Samuel Johnson.)

After Joshua, the successor of Moses, had led the Israelites over the Jordan to the conquest of Palestine, he took two fenced cities, Jericho and Ai. When the news of the fall of these cities spread, several of the tribes of Palestine became terror-stricken. Of one of these tribes, the Gibeonites, we are told, "they did work wilily and went and made as if they had been ambassadors, and took old sacks upon their asses and wine bottles [made of skin], old and rent and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy. And they went to Joshua unto the camp at Gilgal, and said unto him and to the leaders of Israel, 'We are come from a far country: now therefore make ye a league with us.'" Joshua and the princes of Israel asked them who they were and where they came from, and they replied that they had come from a very far country: "We are your servants; now therefore make ye a league with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now behold it is dry and it is mouldy; and these bottles of wine which we filled were new, and behold they are rent; and these our garments and our shoes are become old by reason of the very long journey." Without further inquiry Joshua and the princes of Israel made peace with these Gibeonites and by an oath made a league with them. And in three days they found that the Gibeonites were their neighbours and that they dwelt among them! Then the people of Israel murmured against their princes because they had allowed themselves to be deceived, and wanted the Gibeonites put to death. But the princes, because of their oath of peace, said, "Let them live: but let them be hewers of wood and drawers of water unto all the congregation,"—that is, let them be henceforth servants for all the people of Israel. Then Joshua called for the Gibeonites and said to them, "Wherefore have you beguiled us, saying, 'We are very far from you,' when ye dwell among us?" And they said, "We were so afraid of our lives because of you, and therefore have done this thing. And now behold we are in thine hand: as it seemeth good and right unto thee to do unto us, do." And Joshua let them live, but he appointed them to be henceforth 'hewers of wood and drawers of water' for the people of Israel.

The history of this transaction is given in the book of the Bible called *Joshua*, chap. ix.

Thus the Gibeonites were degraded into a servant class among the Israelites, like the Helots among the Spartans. The passage quoted above means that the Aryan conquerors of India made the aborigines their servants, that the high caste Aryans have always been skilful in bringing forth sacred texts to prove to the aboriginal lower castes that the existing grades of society, or rather of castes, are just as they ought to be.

5. ELIJAH'S MANTLE.

When one man succeeds another in an official position and is disposed to proceed in the spirit of his predecessor and follow out his policy, it is often said that his predecessor's 'mantle' has fallen upon him.

The reference in this is to Elijah and Elisha, two of the prophets of God among the people of Israel. When Elijah was instructed by God to appoint Elisha as his successor in the prophetic office, he came to Elisha and put his mantle round his shoulders as the sign that he was to succeed him. Elijah was taken up to heaven and never died. As the time of his translation drew near, he said to Elisha, "Ask what I shall do for thee before I leave thee." And Elisha said, "I pray thee, let a double portion of thy spirit be upon me." When Elijah was taken up, his mantle fell from him and became Elisha's. The students at the prophetic colleges, seeing Elisha wearing Elijah's mantle and exhibiting Elijah's prophetic power said, "The spirit of Elijah doth rest on Elisha."

The history of the two prophets is given in the Bible in I *Kings*, xvii—xix, xxi, and II *Kings*, i—ix.

6. JONAH'S GOURD.

Cities have sprung up in the east with the rapidity of the Prophet's Gourd.—*Macaulay*.

Universal corruption, the worm at the root of every gourd of despotism, has eaten out the strength of the military force [in Burmah, under King Theebaw.]—*Literary World*.

Tiny, elbow-squeezing huts of straw, such as the prophet Jonah would not have exchanged for his gourd.—*Stevens*.

The prophet here referred to is Jonah. One of the shorter books of the Old Testament bears his name. He lived about 800 years before Christ. In his days Nineveh was a very populous and flourishing city, but very wicked. Jonah was sent as a prophet of God to Nineveh with the message, "Yet forty days and Nineveh shall be overthrown." The doom thus pronounced was conditional. Should the people not repent of their wickedness and turn from it, the city was to be destroyed. The king of Nineveh on hearing the prophet's denunciation proclaimed a fast and called on all the people to repent. He also decreed that the very cattle should be compelled to fast. The Ninevites obeyed and the threatened destruction was averted. Meantime Jonah made a booth or arbour of wattles for himself outside the city, and waited to see what would happen to it. But the sun beat fiercely upon him and he became faint. God caused a 'gourd'—a species of plant with large, thick, shady leaves—to grow up in one night, and its leaves spread over the booth and sheltered the prophet. Jonah was glad of the shade of the gourd. But a worm attacked the gourd, and the plant which had sprung up in a night, perished in a night. Hence when Macaulay wanted to indicate in a striking and vivid way that eastern cities are built with

astounding quickness, he said that they "sprang up with the rapidity of the prophet's gourd."

It is curious to note that the king of Nineveh ordered that the cattle should be made to fast as well as the people. This is an instance of a strange custom in ancient times. Herodotus tells of something analogous to this. He says that in connection with the lamentation made for the Persian general Masistius, "the horses and beasts of burden were shaved." According to Plutarch, Alexander the Great commanded that a similar custom should be observed when his favourite Hephæstion, died.

7. NEBUCHADNEZZAR'S IMAGE AND FURNACE.

Pavements hot as Nebuchadnezzar's furnace.—*Carlyle*.

Truth and falsehood in such things are like the iron and clay in the toes of Nebuchadnezzar's image; they may cleave, but they will not incorporate.—*Bacon's Essays*.

Ruskin says of a portion of Milton's *Lycidas*, that "the strength of the imagery is part of iron and part of clay."

Nebuchadnezzar was a great king of Babylon, who destroyed Jerusalem and carried many of the Jews captive to Babylon. On one occasion he made an immense golden image and set it up in the plain of Dura, near Babylon, and commanded his people to assemble and worship the huge idol. Three young men who were captive Jews refused to practise the idolatry. They worshipped only the true God who made and governs all things, and knew that it is dishonouring to Him to worship as God a thing made by men's hands. They were young men of important position, and so their refusal attracted notice and was made known to the king. Nebuchadnezzar was very angry when he heard that any one, and especially captive Jews, had dared to question his authority, and to refuse to worship the idol which he had set up and had commanded all to worship. He called the three youths before him and ordered them to bow down and worship the golden idol on pain of being cast into a burning fiery furnace. Their reply is a noble example of adherence to right principles and of firm trust in God. They said to the king, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods nor worship the golden image which thou hast set up." The king was furious at this answer and ordered that the furnace should be heated to intense heat; and when this was done these three youths at his command were cast into the furnace. But God preserved them and did not let the fire injure them. To the amazement of the king's officers they walked unhurt in the midst of the flames. When the king

heard of this he came in astonishment to the mouth of the furnace and called to them to come forth ; and they came out unscathed. So deeply impressed was the king with this marvellous deliverance, that he at once issued a proclamation to all his people that henceforth they must worship only that God whom the Jewish youths worshipped and trusted.

At an early period of his reign, Nebuchadnezzar dreamed a remarkable dream. In his dream he saw a great image whose head was of fine gold, the breast and arms of silver, the belly and the thighs of brass, the legs of iron, and the feet part of iron and part of clay ; and he saw a great stone come and smite the image upon the feet and break the whole image to pieces till those pieces became like chaff and the wind carried them away, and the stone grew till it became a great mountain and filled the whole earth. Daniel the prophet interpreted this strange dream to the king. God had in his dream foreshadowed the various great kingdoms that were to arise. The head of gold represented the Assyrian Empire of which Nebuchadnezzar was the greatest king ; the part of silver represented the Medo-Persian Empire ; the brass was the Grecian Empire which began under Alexander the Great ; the iron was the Roman Empire ; the feet with ten toes, partly iron and partly clay, represented the ten smaller kingdoms into which the great Roman Empire was divided. In interpreting this portion of the strange vision, Daniel said to the king—" As the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men ; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings," continued Daniel, " shall the God of heaven set up a kingdom which shall never be destroyed ; it shall break in pieces and consume all these kingdoms and it shall stand for ever." The closing part of this interpretation referred to the stone which smote the image and broke it and grew till it filled the earth. The kingdom which God was thus to set up is that spiritual reign which the Lord Jesus came to establish over the hearts and lives of men ; that kingdom is steadily growing and shall yet embrace the whole world.

The story of all these things regarding Nebuchadnezzar is told in the book of the Bible called *Daniel*, chapters ii. and iii.

8. THE LAWS OF THE MEDES AND PERSIANS.

A decision that will not be altered is sometimes said, to be as "unalterable as the laws of the Medes and Persians."

I knew a man who affected the commercial Mede or Persian ; and broke his heart by keeping on in a policy in the face of all warnings ; blindly self-confident, he had determined upon it and would therefore continue it.—*Geikie*.

II. AN EPHESIAN BONFIRE.

The *London Standard* reports an English speaker as saying, with regard to books, that he would like to see an Ephesian bonfire in every parish.

When the apostle Paul preached the Gospel in the city of Ephesus many accepted his teachings and trusted in the Lord Jesus Christ as their Saviour. Many of these were people who used charms and practised divination and necromancy, and they felt compelled to give up all those wrong things, and live in the practice of honesty and righteousness. So we read of them (*Acts* xix. 18, 19) that they "brought their books together and burned them before all men; and they counted the price of them and found it fifty thousand pieces of silver,"—about £2,000. This was a wonderful triumph of Christian principle; these people, knowing that the 'curious arts' they practised were wrong, would not sell their curious books to others round them, who would gladly have bought them, but made a bonfire of them and endured the loss.

The above reference then means that the speaker would like to see the pernicious books of every parish gathered and burned in a bonfire.

12. A LAODICEAN POLICY.

The *Home News* speaks of a certain policy as a Laodicean policy.

There is a reference here to an epistle contained in the last book of the Bible, the Book of *Revelation*, chapter iii, 14—22, and addressed to the Church of Laodicea, a town in Asia Minor. In that epistle it is said that the Laodiceans were a "lukewarm" people, neither "cold nor hot." Hence a 'Laodicean policy' is a policy which is not ardent in any direction, but is characterised by great want of enthusiasm in its supporters.

V.—BIBLE PASSAGES ALLUDED TO OR QUOTED.

Many passages in English authors have forcible expressions which either in whole or in part are taken from the Bible. Carlyle and Macaulay afford numerous examples. The same may be said of many articles in leading newspapers and magazines, and of the speeches of statesmen.

1. THE HEAVENS AS BRASS: THE EARTH AS IRON.

A writer in *Chambers's Journal*, writing of the state of things in India before the rains, uses the graphic words, "The heavens above are as brass and the earth as iron." The expression here is framed upon a verse in the Bible, in *Deuteronomy*, chapter xxviii. 23.

2. THE PARABLE OF THE VIRGINS.

Too late, alas! we were like the virgins in the parable.—*Battle of Dorking.*

The parable here referred to is one taught by the Lord Jesus and recorded in *Matthew xxv. 1—13*. It runs thus:

"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom: And five of them were wise and five were foolish. They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, 'Behold the bridegroom cometh: go ye out to meet him.' Then all those virgins arose and trimmed their lamps. And the foolish virgins said unto the wise, 'Give us of your oil; for our lamps are gone out.' But the wise answered saying, 'Not so, lest there be not enough for us and you: but go ye rather to them that sell and buy for yourselves.' And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterwards came also the other virgins saying, 'Lord, Lord, open to us.' But he answered and said, 'Verily I say unto you, I know you not.' Watch therefore: for ye know neither the day nor the hour in which the Son of Man cometh."

3. THE MUSTARD SEED.

Mistakes of policy, which were perhaps the 'mustard seed' when committed, grew into mighty trees of mischief.—*Daily Telegraph.*

This and the other pregnant Device, now grown to be a world-renowned, far-working Institution, like a grain of right mustard seed once cast into the right soil, and now stretching out strong boughs to the four winds, for the birds of the air to lodge in.—*Carlyle.*

Admire also the greatness of literature; how a grain of mustard seed cast into its Nile-waters shall settle in the teeming mould, and be found one day as a tree, in whose branches all the fowls of heaven may lodge.—*Carlyle.*

The allusion here is to this parable taught by the Lord Jesus: "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is greatest among herbs and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (*Matthew xiii. 31, 32.*) This parable is sometimes referred to where a thing apparently insignificant leads to a large result.

4. THE TEN COMMANDMENTS.

The Divine commandment, "Thou shalt not steal."—*Carlyle.*

The eighth commandment is addressed alike to the poor and the rich.—Speech by an *American Judge.*

The reference here is to the Decalogue or Ten Commandments of the moral law given by God to men by the hand of Moses. In the Decalogue, the eighth commandment stands thus: "Thou shalt not steal." The ten commandments, which are given in full in the second

book of the Old Testament, *Exodus*, chapter xx, have been summarised thus, so as to make each line express a commandment :—

1. Thou shalt have no other gods but Me.
2. Before no idol bow thy knee.
3. Take not the name of God in vain.
4. Nor dare the Sabbath day profane.
5. Give both thy parents honour due.
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean [= unchaste].
8. Nor steal though thou art poor and mean.
9. Nor make a wilful lie and love it.
10. What is thy neighbour's, do not covet.

5. GRAPES FROM THORNS OR FIGS FROM THISTLES.

Waste not the time yet ours in trampling on thistles because they have yielded us no figs.—*Carlyle*.

The reference here is to that saying of Jesus : " Beware of false prophets Ye shall know them by their fruit. Do men gather grapes of thorns, or figs of thistles ? " (*Matthew* vii. 15, 16.)

6. SITTING UNDER THE VINE AND FIG TREE.

" They shall sit every man under his vine and under his fig tree." This expression is meant to represent a condition of peace and prosperity.

7. BEATING SWORDS INTO PLOUGHSHARES.

The prophet Isaiah foretelling a time when wars should cease says, " They shall beat their swords into ploughshares and their spears into pruning hooks ; nation shall not lift up sword against nation, neither shall they learn war any more." Would that this happy time were come !

8. STONES FOR BREAD.

The leaders of the people besought them not to swallow the stones which they were offered in place of the bread they had asked for.—Speech by an *American Judge*.

Here again the allusion is to a saying of Jesus :—

" What man is there of you, whom if his son ask bread, will he give him a stone ? Or if he ask a fish, will he give him a serpent ? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him ? " (*Matthew* vii. 9—11.)

9. THE CLOUD NO BIGGER THAN A MAN'S HAND.

There is some sort of sign that the leading Hindu minds are beginning to recognise the evils, physical and moral, of early marriage ; but the families who practise this creed may be counted by the score in Bengal and on the fingers in Bombay. The cloud is no bigger than a man's hand, and will give us no relief in our time.—*Times of India*.

There is a reference here to Elijah the prophet. On Mount Carmel on the west coast of Palestine, he prayed very earnestly after a period

of severe drought that God would send rain. While praying he said to his servant, "Go and look towards the sea," and he went and looked towards the Mediterranean and came saying, "There is nothing." The prophet replied, "Go again seven times," and continued praying. The servant came the seventh time and said, "There arises a little cloud out of the sea, like a man's hand." And soon the heavens were covered with clouds and there was abundant rain. See *I Kings*, chapter xviii.

10. HALTING BETWEEN TWO OPINIONS.

"The fact is that Lord Salisbury and his friends in their Afghan policy halted between two opinions."—Speech by Lord Hartington, who was then Secretary of State for India.

The allusion here is to a particular occasion in the life of the prophet Elijah. The people of Israel were being drawn away to idolatry, and Elijah had gathered the many prophets of the false god Baal together to Mount Carmel. Many of the people of Israel were present watching the contest between the one prophet of the true God and the many prophets of the lifeless idol god; and Elijah, appealing to the people, said, "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." The thrilling story of Elijah's contest with the prophets of Baal is given in *I Kings*, xviii.

11. THE MOTE AND THE BEAM IN THE EYE.

Mr. Gladstone in a speech in Parliament said 'it would be for the House of Commons to take the beam out of their own eyes in the matter of procedure before endeavouring to remove the mote from their neighbour's eye,'—meaning by their neighbour the House of Lords.

The allusion here is to a saying of the Lord Jesus:—

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, 'Let me pull out the mote out of thine eye,' and behold a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye." (*Matthew* vii. 3—5.)

The illustration here used is often applied to persons who are ready to find fault with others and yet are blind to faults of their own.

12. LAYING THE AXE TO THE ROOT OF THE TREE.

Parliament must not rest content to lop off rotten branches, but must lay the axe to the root of the tree.—*London Daily Telegraph*.

An essential part, in my opinion, of the work of the coming Parliament will be to lay the axe to the root of that mischief and cut it away from the face of the earth.—*Gladstone*.

Here the allusion is to a saying of John the Baptist: "And now also the axe is laid [= applied] to the root of the tree; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire." (*Luke* iii. 9.) This is commonly alluded to when some abuse is to be reformed thoroughly and without any half measures.

13. WEIGHED IN THE BALANCE.

Weighed in the balance, hero dust

Is vile as vulgar clay.—Byron's "*Ode to Napoleon*."

There are few characters which . . . have been weighed in the balance and have not been found wanting . . . and which are visibly stamped with the image and superscription of the Most High.—Macaulay's "*Essay on Milton*."

There is a reference in both these to a passage in the book of *Daniel*, chapter v. On the night in which the Medes and Persians took Babylon, the king of Babylon, unaware of impending danger, was holding high revelry in his palace ; when all at once there appeared a mysterious hand, writing strange characters on the palace wall. The prophet Daniel was called in to interpret the mysterious writing. One word in the writing was "Tekel," which Daniel, addressing the king, explained thus, "Thou art weighed in the balances and art found wanting."

In the passage quoted above from Macaulay, there is a reference, at least in the phraseology, to words used by Jesus when the Jews tempting Him asked Him about paying tribute to the Romans. He asked for a Roman coin and looking at the figure and inscription on it said, "Whose image and superscription is this ?" (See *Matthew* xxii.)

14. MISCELLANEOUS.

Carlyle often quotes passages from the Bible, sometimes prefacing them by "It is written." In these quotations he is not always careful to give the exact words, but he gives the meaning. We give a very few instances and note the Bible references.

All better feelings in his soul seemed to whisper, It is good for us to be here. (*Luke* ix. 33.)

It is written, Many shall run to and fro, and knowledge shall be increased. (*Daniel* xii. 4.)

It is written, When the blind lead the blind, both shall fall into the ditch. (*Matthew* xv. 14.)

Whatsoever thy hand findeth to do, do it with thy whole might. (*Ecclesiastes* ix. 10.)

Work while it is called to-day ; for the night cometh wherein no man can work. (*John* ix. 4.)

Divine moment when over its tempest-tost soul, as once over the wild weltering Chaos, it is spoken, Let there be light. (*Gen.* i. 3.)

The subject we have taken up in this Appendix would really require a whole book for itself. But it must be obvious to any intelligent student who reads the Appendix carefully, that the contents of the Bible are very varied, very interesting, very instructive, and very frequently alluded to in standard English literature. No Indian student's library should be without a copy of the English Bible. A neat copy can be bought for a very small sum.

INDEX.

N.B.—In this index a verbal phrase will be found in its place under the verb. For example, "Give loose rein to," will stand under "Give." A phrase made up of an adjective and a Noun will be found under the Adjective. For instance, "Burning question" is put under "Burning."

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